LEADERSHIP DEVELOPMENT AND ORGANIZATION DYNAMICS: A SOCIAL IMPACT MODEL ACTUALIZED THROUGH RENEWAL, CREATIVE OUTREACH AND COLLABORATIVE PARTNERSHIPS

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A FINAL DOCUMENT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
DAYTON, OHIO
December, 2009

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United Theological Seminary
Dayton, Ohio

Faculty Approval Page
Doctor of Ministry Final Project

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ABSTRACT

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The objective of this project was to develop a model for ministry that would lead the AME churches in Bermuda in a process of renewal that would mobilize its members to affect positive change in the community through attention to social issues. The project consisted of united worship and training experiences, combined ministry at public events, a prayer and ministry campaign, and an evangelistic explosion. Participant observation, post-project surveys, and in-depth interviews were utilized to evaluate the effectiveness of the model. The project was a positive catalyst for change and a start to addressing key leadership issues which emerged.

ACKNOWLEDGEMENTS

It is with a sense of profound gratitude that I give thanks to almighty God for God's guidance, provision and protection during this doctoral process. I give thanks to our mentor the Rev. Dr. J. Elvin Sadler whose constant encouragement and belief in me helped to propel me to this journey's completion. Truly you are a servant-leader.

To the members of my peer group, The Rev. Dr. Marilyn Porcher, The Rev. Dr. Willie Marshall, The Rev. Dr. Terrence C. Brown, The Rev. Dr. Ronnie Brailsford, and the Rev. Dr. Anthony Reed, I shall forever treasure this time we shared together seeking to cultivate our ministry gifts.

I humbly acknowledge the invaluable contribution of my professional associates who provided countless hours of guidance and support. The transition from time into eternity of the Rev. Dr. Ella P. Mitchell and the Rev. Dr. Wilbur M. Lowe Jr. prior to the completion of this program has caused me to treasure the time we shared and the gifts they imparted to me that much more closely.

Rev. Dr. Ella Mitchell was a consummate perfectionist who asked hard questions and pushed me to excel to greater heights. She believed in me and would settle for nothing less. Dr. Lowe was a true Bermudian who loved his country and believed in the ability of the church to make a significant impact in addressing the ills of society and bringing God's kingdom on earth. He embraced the SoulFest from its inception and worked assiduously to ensure that every aspect of the vision was fully realized. He will be sorely missed by the Bermuda community.

To the Rev. Dr. Henry Mitchell who continues to guide and challenge me, I am truly blessed to have you in my life and treasure you as a special gift from God. To

Rev. Dr. Keith A. Bolton who so willingly stepped in when others were called by God to move on, thank you, thank you, thank God for you.

To Bishop Richard F. Norris, Presiding Elder Malcolm L. Eve, and the awesome people who comprise the Bermuda Annual Conference, your commitment to God and to the rebuilding of our community continues to shine and the best is truly yet to come!

Special thanks to C. Patricia Stovell, Shayna Duncan, and Monique Raynor (my angel) that so willingly read my musings and provided invaluable input.

To the Reverend Howard H. L. Dill, my husband, my love; truly you are the wind beneath my wings. Your constant encouragement and hands-on assistance ensured this project's completion. Thanks for the hugs.

To the teenager in my house, Yahnick Nicola Joel, you are indeed a precious gift from God and we are blessed to be entrusted by God with your care. You became my personal assistant during the execution of this project and your willing cooperation made all the difference during the writing of this dissertation. Yes, you may turn the TV on again and turn the music up once more. To my son and daughter-in-love, Jahkimmo and Lashonna, thanks for your prayers and belief in my ability to make it through this process.

Words cannot express my gratitude to my siblings and their offspring who have supported me one hundred percent as I have maneuvered between New York and Bermuda these past few years while completing this project. You continue to astound me with your generosity, concern and genuine love.

Thanks to Evangelist Steven Purowitz, and the Rev. Esther Douglas who constantly covered this process in prayer. To the St. Mark AME Church family in

Jackson Heights, NY, you are amazing and we are blessed to serve as your leaders.

Thanks for all you do!

DEDICATION

This dissertation is dedicated to the memory of the late Rev. Dr. Ella Pearson Mitchell, spiritual mother, mentor and trusted friend; the first female Dean of Sisters Chapel at Spelman College in Atlanta, Georgia and the "Dean of Preaching Women" everywhere. May we all carry on her legacy with the dignity, tenacity and grace that inspired our lives and shaped our ministries.

ABBREVIATIONS

AME- African Methodist Episcopal

BDOT- Bermuda Department of Tourism

BME – British Methodist Episcopal

EEZ- Economic Empowerment Zone

FBT- Faith based Tourism

GDP- Gross Domestic Product

PLP- Progressive Labor Party

SSF- Super SoulFest

UK- United Kingdom

US - United States

INTRODUCTION

The African Methodist Episcopal Church in Bermuda today can be compared to a sleeping giant. It is a giant that is capable of exuding power and strength in the midst of daunting circumstances. Yet it remains asleep in the midst of extreme struggle; powerful, yet dormant. This giant called African Methodism has proven its strength in the past in its impact in the social empowerment of the people of Bermuda through involvement in several radical movements throughout its history on the island and has maintained a constant presence in the ongoing struggle for justice and equality for the people of color that call Bermuda "home".

Formerly the leading religious denomination for people of color on the island, the AME Church has been a gathering place for persons of faith to both worship and witness through a unified commitment to claiming their rightful place in society as humans and living out their God-ordained purpose of uplifting their fellow man and demonstrating God's power in the earth. As a result of this commitment, the AME Church has been at the forefront of most major social and economic developments within the Bermuda community.

There had always been a conscious effort on the part of the AME Church in Bermuda to be actively involved in the life of the community and to live out its mission in its concern for the "least of these" which was evidenced by its many missionary pursuits and other programs that addressed the needs in society. However, in recent years

the "Giant" has become uncharacteristically silent. Its presence is no longer felt in the Bermuda community as its membership begins to decline and its voice is no longer heard in the marketplace. It appears that the giant has been lulled into a deep sleep. It is still visible, yet ineffective in its impact in spite of the space that it occupies.

There are those who believe that the "silence" of the church is a result of elitism that has crept in due to the success of the church in empowering individuals though education and other pursuits. The early efforts of the AME church has resulted in the promulgation of a class system within the black community with many of the AME Church members ranked at the upper level. This attainment of affluence has numbed some to the reality of the ongoing struggle for survival that is still the reality for many persons in the Bermuda community.

In spite of the many strides that have been made in the Bermuda community there are still pressing areas of concern that need to be addressed. There is a widening gap between the socio-economic classes which is resulting in increased opportunity for some while others languish in despair as the cost of living rises to astronomical levels and they are left with no means of providing an honest living for their families. The once thriving tourism industry in Bermuda which provided opportunity for persons from all levels of academic attainment to succeed in achieving economic stability has been replaced by International Business as the number one industry in Bermuda.[1]

International Business has succeeded in providing access to individuals from certain segments of the community to high-paying jobs and increased professional

[1] Scott Neil, "Nowhere to Go But Up," The Royal Gazette Newspaper, Feb. 23, 2006.

opportunities. However, this has also driven up the cost of living for all in Bermuda and increased the desperation of those in the lower income levels. This desperation has resulted in increased lawlessness, violence and a sense of hopelessness among many in the Bermuda community.[2] With problems this pressing in the community, the church cannot afford to appear to be sleeping or silent. The church must be attuned to the needs of all of humanity and actively respond to them.

Recent reports in the Bermuda Annual Conference have called for a resurgence of the AME Church's presence in the community. Concerns raised by the laity have been the effects of the multiple individualized pursuits from congregation to congregation and a lack of unity within the conference. There is a call for increased spirituality that leads to meaningful worship experiences and a return to the collective prayer and worship that undergirded all endeavors by the church in the past. It is felt that through the effective use of the AME Church's collective resources and strength, its presence can once more be exhibited through unified efforts and a communal voice.[3]

The researcher seeks to develop a model that will lead in the process of unification and renewal within the AME Churches in Bermuda while mobilizing its membership to affect positive change in the community through attention to social issues. This model will demonstrate that through a commitment from both leadership and laity to a planned conference-wide program of renewal and outreach the AME Church in

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[2] The Official Minutes of the 118th Session of The Bermuda Annual Conference of the African Methodist Episcopal Church, March 3 - March 7, 2004, Report on the State of the Country, St. Paul AME Church, Hamilton, Bermuda (hereafter cited as Bermuda Annual Conference Minutes 2004).

[3] The Official Minutes of the 119th Session of The Bermuda Annual Conference of the African Methodist Episcopal Church, March 3rd - March 6th, 2005, Report of the Social Action Committee, Mount Zion AME Church. Southampton, Bermuda (herein after cited as Bermuda Annual conference Minutes 2005).

Bermuda can once again revitalize its membership through prayer and spiritual recommitment, make its presence felt in the community, and join with the government in strengthening a critical economic pillar.

The researcher will utilize the Messiah Model - Jesus as the ultimate example of the embodiment of the mission of the Church. Jesus was committed to the empowerment of others, and was seen to practice what he preached. He sought out the downtrodden and the outcast, he healed the sick and he challenged the status quo by reminding the leaders of their obligation to the community. He provided a model for continued growth of the church in his development of the disciples with a mandate to replicate his command to go out and make more disciples.

This project will explore the concept of leadership, church renewal and revitalization by examining Nehemiah chapter two, verses sixteen through twenty in the quest to rebuild the walls of Jerusalem. It will also briefly survey Luke chapter four verses eighteen through nineteen.

The project model will consist of the eleven AME Churches joining together in a structured program of renewal and revitalization while engaging in a plan of outreach to the entire community. Other aspects of the project will include; eight united worship experiences, viewing of the film "Transformation in the Marketplace" by Ed Silvoso, combined artistic ministry at ten major public events, an eleven week prayer and ministry campaign that will cover specific ministry target areas surrounding the AME churches on the island, and weekly combined intercessory prayer meetings. The period of renewal and outreach will culminate with The Super SoulFest, a five-day Evangelistic Explosion

including worship and fellowship with participants from both Bermuda and overseas. The Super SoulFest will be promoted and televised worldwide in an effort to assist in the resurgence of the Tourism Industry and position Bermuda as an ideal destination for faith-based events and individuals seeking spiritual renewal.

In Chapter One, the ministry focus will be specified. The context will be explored including demographics, a historical overview, and a statement of the contextual problem and proposed solution. There will also be an explanation of the social issue that will be addressed including the proposed plan of intervention and the desired outcome. The anticipated challenges will be outlined along with the perceived conjunction between the experiences and expertise of the researcher and the ministry model.

In Chapter Two, there will be an overview of the State of the Art in this Ministry Project. The researcher will provide a review of the Literature and Works that informed the development and implementation of this model. Special emphasis will be placed on the areas of Leadership and Organization Dynamics, Spiritual Renewal, Community Outreach and Impacting Social Change.

In Chapter Three, Theoretical Foundations will be established. Biblical and theological foundations will be discussed along with a review of literature that critically examines the foundational tenets pertinent to the ministry model.

Chapter Four will discuss the methodology of the model that is presented, the rationale for the design, and the components that have been included.

Chapter Five will outline what occurred during the implementation of the project. In addition, results of the questionnaire will be shared as well as post-project interview data and responses.

Chapter Six will contain a summary of the project along with the researcher's final reflections, conclusion and recommendations.

CHAPTER ONE

MINISTRY FOCUS

THE AFRICAN METHODIST EPISCOPAL CHURCH IN THE ISLAND OF BERMUDA

Bermuda is a group of semi-tropical islands located about 700 miles from the United States. Although in closest proximity to the US, it still remains a dependent territory of the United Kingdom. It is the oldest self-governing UK dependent territory and enjoys a stable economy in spite of its size. The island is twenty one square miles in diameter and has a population of approximately sixty-five thousand. The racial composition is sixty-one percent black and thirty-nine percent white and other.[1] Bermuda is divided into nine parishes.

The predominant church in Bermuda is the Anglican Church which has been in Bermuda since the founding of the island in 1609 with the Roman Catholic Church also playing a key role in the religious life of the community. The African Methodist Episcopal Church is the third largest denominational overall and has been an integral part of life in Bermuda since 1885. The majority of the eleven churches that comprise the Bermuda Annual Conference of AME Church were originally formulated in 1876 as part of the British Methodist Episcopal Church with regional headquarters located in

[1] Bermuda Government Department of Statistics, "Facts and Figures 2009" Bermuda: BDA Govt. (2009), 4.

Canada. In the late 1800's leaders of the African Methodist Episcopal Church visited the island and convinced the members of the BME Church in Bermuda of the need for them to affiliate with a church that more closely reflected their major populace that would assist them in addressing the social ills and issues of inequity and disenfranchisement that were prevalent in the Bermuda community. This commitment to social empowerment of the AME Church continues today and is reflected in its current mission statement:

> *The mission of the African Methodist Episcopal Church is to minister to the intellectual, physical, emotional and environmental needs of all people by spreading Christ's liberating gospel through word and deed. At every level of the Connection and in every local church, the African Methodist Episcopal Church shall engage in carrying out the spirit of the original Free African Society, out of which the AME Church evolved: that is to seek out and save the lost, and serve the needy through a continuing program of (1) preaching the gospel, (2) feeding the hungry, (3) clothing the naked, (4) housing the homeless, (5) cheering the fallen, (6) providing jobs for the homeless, (7) administering to the needs of those in prisons, hospitals, nursing homes, asylums and mental institutions, senior citizens' homes; caring for the sick, the shut-in, the mentally and socially disturbed, and (8) encouraging thrift and economic advancement.* [2]

From its inception, the AME Church in Bermuda has been at the forefront of major developments in the social advancement of Bermudian Society. In 1892 the AME church led in the establishment of an institute for the secondary education of blacks and brought a Principal from overseas to head this initiative. This led to the founding of the Bermuda Collegiate Institute which later became the Berkeley Institute. Through its Sunday Church Schools, the AME Church led in educating black youth and encouraging them to pursue higher education in order to claim their rightful place in Bermudian society.

From as early as the late 1800's there is evidence of the involvement of AME

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[2] John Barbour, *The Doctrine and Discipline of the African Methodist Episcopal Church 2004,* (Nashville, TN: AMEC Publishing House, 2005), 15.

Clergy in Bermuda in the stand for the rights of all humanity. In *Freedom Fighters: From Monk to Mazumbo,* by Ira Philip, the story is shared of Rev. John Monk the former pastor of Allen Temple AME Church.[3] Rev. Monk was a radical clergyman and journalist who served in Bermuda in the late 1800's. Monk believed that his faith was best lived out in actions and words that would emancipate others. Rev. Monk drew the ire of the oligarchy with his newspaper writings and sermons which highlighted injustices within the Bermuda community. He is well known for his stand against the unfair labor practices at the Royal Naval Dockyard and within the nursing profession.[4]

The pulpits of the AME Church in Bermuda were originally largely supplied by Bermudian men who had little opportunity for significant educational advancement along with a few pastors from the United States of America. The first foreign pastor appointed to Vernon Temple was Rev. John Medica in 1933. During that era, there was a shift to more Americans in the pulpits. From then until the early 1990's there was a succession of foreign pastors appointed to serve throughout the AME Churches in Bermuda.

This move marked a significant change in the social climate of the country as the overseas ministers brought a different perspective to ministry. In most instances they were seminary trained and came with the vigor of the US Civil Rights struggles fresh in their minds and their bosoms. They embraced the opportunity to serve and worked assiduously to affect change in society as a whole. Some of the most memorable pastors from overseas who made significant community wide contributions

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[3] Ira Philip, *Freedom Fighters: From Monk to Mazumbo* (London, England: Akira Press October 28, 1987).

[4] Ibid.

during the researcher's lifetime, were The Rev. Vernon R. Byrd, The Rev. Sylvester Beaman, The Rev. Larry Dixon, The Rev. Medvis Jackson, The Rev. William Cody, The Rev. James Deas, The Rev. Donald Tucker, The Rev. Herbert L. Eddy, The Rev. John Brandon, The Rev. Louis Davis, The Rev. Reginald McRae, The Rev. Noah Merrill, The Rev. Alphonso Sherald, The Rev. Charles Martin, and The Rev. Dr. Charles Williams.

During the 1990's there were no new appointments of foreign ministers to the AME pulpits in Bermuda and the Bermuda conference was comprised of a majority of Bermudian pastors for the first time since the mid 1900's. This was largely as a result of a huge influx of Bermudians completing their Seminary training and becoming Itinerant Elders in the church. It was also in response to a call from the laity for more Bermudians to be appointed as pastors of local churches. In 2003, Rev. Micah Chandler married a Bermudian young lady, Ms. Donna Lee Butterfield, and was transferred to the Bermuda Conference from New York. In 2005 Rev. Lanel Guyton was transferred to St. Paul AME from New Jersey and the following year Rev. Pedro Castro was appointed to Vernon Temple from New York.

Over the years, the AME churches in Bermuda have presented and prepared a large number of candidates for the ordained ministry. The majority of these ministers are currently serving overseas in the United States of America. Most notable of the Bermudians who had their roots in African Methodism are the Right Reverend Vinton Randolph Anderson, the 104th consecrated and elected bishop of the AME Church and the late Right Reverend Donald George Kenneth Ming, the 108th elected and consecrated bishop of the AME Church.

Other Bermudian ministers who have attained extraordinary heights in the Connectional AME Church are former Presiding Elder Vernon I. Lowe, who served as Chair of the Connectional Council and Presiding Elder Goodwin Douglas, former Chair of the Episcopal Committee and candidate for the Episcopacy of the AME Church. Mr. Reuben Lambert was an outstanding layperson who became the first Bermudian to be elected as President of the First Episcopal District Lay Organization. Other sons and daughters of Bermuda who are serving AME charges in the US include; The Rev. S. Eugene Hayward, The Rev. Wendell Christopher, The Rev. Dr. Michael Bean, The Rev. Nicolene Durham, The Rev. Earlston Desilva, The Rev. Debra Walters. The Rev. Keith Hayward, The Rev. David Trott, The Rev. Bernard Gaiton, The Rev. Trevor Woolridge, The Rev. Dr. Leonard Santucci, and The Rev. Howard H. L. Dill. Rev. Terry Hassell serves as a chaplain at Emory University.

Bermudian ministers currently serving as Pastors in the Bermuda Conference are Presiding Elder Malcolm L. Eve, The Rev. Betty L. Furbert, the first female to be appointed a pastor in the AME Church in Bermuda, The Rev. Jahkimmo F. Jr. Smith, The Rev. Lorne Bean, The Rev. Charles A. Smith, The Rev. Dr. Milton Burgess, The Rev. Conway Simmons, The Rev. V. Deyone Douglas and the Rev. Ruth VanLowe Smith.

There are several leading pastors and ministers in other denominations in Bermuda that had their ministry beginnings and early training in the AME Church. These include The Rev. Blanche Burchall, Pastor Dianne Tacklyn, Pastors Henry and Carolyn Armstrong, Pastor Gwen Smith, The Rev. Patrick Hayward, Pastor Troy Hassell, Pastor Eldridge Burrows, Pastor Jamaine Tucker, Pastor Gary Bremar,

Graveney Bannister, Mark Hall, and Pastor Lynn Landy. The AME Church in Bermuda currently has eleven pastors. Other ministers include seven itinerant elders, four itinerant deacons, five local elders, two licentiates, three exhorters and over thirty licensed evangelists.

In addition to the licensed and ordained misters of the AME Church, the traditional lay ministries of the AME Church are all in full operation. There is the Women's Missionary Society, the Lay Organization, Usher Board, Sunday Church School, Young People's Department, Christian Education Department, Music Department and the recently re-established Young Adult Network and Sons of Allen.

The AME Church has been at the forefront of several major developments in the Bermuda community. From as early as 1897 we see evidence of the impact of the AME Church when the pastor of Allen Temple used his column in a local newspaper and the pulpit to speak out against injustices against workers in Dockyard and the plight of the nursing profession in Bermuda. Bermuda's first black bank was founded in the late 1960's through the influence of men of the AME Church who met and strategized in the basement of the Vernon Temple AME Church. Bermuda's first trade union was formed through the actions of men of the AME Church. The Progressive Labor Party, Bermuda's first political party was formed at Vernon Temple with the prompting of Rev. John Brandon in the 1960's.[5]

The AME Church led in providing scholarships for students to attend college overseas through the sending of numerous men and women to Wilberforce University, Ohio in the 1960's and later other institutions of higher learning in the US, UK and

[5] Oral history conveyed by the late Rev. Erskine Simons and Mr. Walter Seymour both individuals who were a part of these developments.

Canada. Many of these students returned to the island to lead in various fields such as medicine, education and politics and others have remained in the United States to serve.

While the original members of the AME church came from humble beginnings, the people of the AME Church have been diligent workers and possess indomitable spirits. A large number of the members have their own businesses, many of which were started to address needs within the various congregations.

The African Methodist Episcopal Church in Bermuda is currently comprised of eleven churches located in eight of the nine parishes in Bermuda. Southampton, Pembroke and Hamilton Parish each have two churches located in those parishes.

The membership is comprised of a wide range of ages proportionately balanced. The largest percentage of the membership is between the ages of sixty-five to eighty five, with the second largest group being the forty to sixty-four year olds. The membership is comprised of about sixty-five percent female and thirty-five percent male. [6]

In the 1970's through the 1980's there was a steady influx of young adults into the AME Church, however the majority of the members of AME Church have been members for thirty five or more years and the younger members have been members of the church all of their lives.

There are a large percentage of married couples in the congregations and there is a history of longevity in marriages within the AME Church membership in Bermuda. The majority of the male congregants are married and many have their own businesses or occupy key roles in the community. The majority of the females work as office

[6] Bermuda Annual Conference Report, 2005.

administrators and there are a small percentage of workers in the hospitality industry amongst the membership. Other professions include lawyers, health care workers, teachers, construction workers, government workers, taxi drivers, and beauticians. The median income is estimated to be approximately $68,000 and many of the members own their own homes.

The worship style of the majority of the AME churches in Bermuda is moderately contemporary with strong traditional liturgical components. The AME church is known for having vibrant youth and music ministries and has been a cultivator of talent in its membership and a leader in cultural activities in the island of Bermuda.

The majority of the AME churches are largely situated in residential areas with the exception of St. Paul which is located in the heart of the city of Hamilton. The areas surrounding the churches are very densely populated and have a diverse range of properties surrounding them.

Since its adoption as the denomination of choice for persons of color on the island when the membership of the British Methodist Episcopal Church decided to sever its ties with the BME church in 1885 and embrace African Methodism, the AME membership has understood and embraced its role as a viable instrument in the stand for justice and the quest for equity for all people in the Bermuda islands. The move from the BME Church was made due to the belief of the members and leadership that there was a greater need for the church to make its presence felt in the life of the community. It was felt that the African Methodist Episcopal Church of the United States of America with its rich history of social advocacy would best represent their constituency and

assist them in leading in the much needed struggle towards equal rights and access for persons of color in the Bermuda community.[7]

Since their humble beginnings in cottage meetings and open air services, the persons who made up the AME Church in Bermuda have actively sought the face of God in the midst of oppressive circumstances. They have collectively planned and pursued means to advance their race, strengthen their brothers and sisters, hone all of their God-given gifts and demonstrate God's awesome power in the earth. As a rich cultural institution with strong church choirs and music programs, the AME Church was known to establish literary clubs and dramatic societies for persons of color. Its outreach spanned to all facets of society through mission programs and cultural experiences that embraced all of life and celebrated the wonder of God's creation.

Members of the AME Church were at the forefront of the educational movement in Bermuda which saw the establishment of academic institutions to educate persons of color such as the Bermuda Collegiate Institute which later became the Berkeley Institute, the Howard Academy and the Sandys Secondary School. Despite internal struggles amongst people of color regarding the wisdom in establishing multiple academic institutions, members of the respective AME churches actively strategized and committed themselves to creating institutions of learning that would benefit Bermudians for generations to come.[8] The AME Church was involved in the desegregation of the theatres in Bermuda through the secret actions of some of its younger members and the active voice of one of its local preachers, Mr. Kingsley

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[7] www.bdaconfame.bm.

[8] Eva Hodgson, *Second Class Citizens: First Class Men* (Canada: The Writer's Machine, 1997).

Tweed, who was later exiled from his island home for over forty years because of his stand in the quest for freedom, justice and equality for all persons in Bermuda. [9]

The AME Church was also seen to have an active part in the establishment of the trade union movement through the actions of the young pastor, Rev. Vernon R. Byrd of St. Paul AME Church, one of its leading congregations. The Rev. Byrd helped to mobilize key individuals in the community and joined together with them in meetings to bring about resolve in the 1959 Docks dispute which threatened to erupt into major rioting and violence in the community as the workers fought for equal pay and plausible working conditions.

Through the years, the AME Church remained constant in its presence in the Bermuda community as an instrument of empowerment for persons of color and a champion for the rights of all people. It stood as a mighty giant in the midst of the community gently wielding its power to influence policy and ensure that the rights and needs of all persons were provided for and protected as a part of its biblical and spiritual mandate. Individual churches led in providing scholarships for young people and effectively partnered with AME academic institutions of higher learning overseas to ensure that Bermudian students were granted access to educational opportunity in order to ensure the evolution of the Black race in the island of Bermuda.

Members of the AME Church became actively involved in the political process by running for office and becoming elected servants of the government of Bermuda and eventually leaders in the political arena. AME ministers actively engaged in the process by serving as confidantes to government leaders and spiritual advisors in the political

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[9] *When Voices Rise*, directed by Errol Williams, 2005.

process. In later years there were even AME Ministers elected as members of parliament who kept the church's mission to fight for the rights of all mankind at the forefront of the national agenda. The Rev. Dr. Wilbur M. Lowe Jr. and The Rev. Trevor Woolridge served as Members of Parliament under the Progressive Labour Party government. The Rev. Leonard Santucci served as a Senator representing the United Bermuda Party.

In spite of a rich history of spirituality, social action and empowerment, within recent years, the AME Church in Bermuda had lost much of its impact in the community through non-involvement at the national level and the isolation of local communions from each other. At the 119th Session of the Bermuda Annual Conference the Report of the Social Action Committee stated:

> *The Committee recognizes that within this millennium it is important for the African Methodist Episcopal Church (AME), in these islands to restore its tarnished voice and witness within the church and the broader community. It is our contention that of late our voice and witness has been in rapid decline to the point that we are no longer being recognized for the position of spiritual and moral authority we are charged to protect and defend.*
>
> *The Committee recognizes that in order to be heard without, it must be heard from within. To this end we are challenged as clergy and laity to renew our commitment to God and to the church of Allen. In order for the AME Church to be effective in our outreach, we must first be effective in our worship of God and our fellowship with one another an(sic) love each other as Jesus taught us to."*[10]

Several new non-denominational churches have been formed by former members of the AME Church and even the current membership complains about the lack of involvement of the church in addressing the needs of society and increased disunity among the individual congregations.

In 2001, a Task Force was created in response to concerns raised at the Annual Conference. The consistent recommendation has been for the eleven churches to display

[10] Bermuda Annual Conference Minutes, *Report of The Social Action Committee*, 2005.

more unity in the development and execution of their respective programs and for the church to return to its spiritual heritage and mission. There has also been an outcry in recent years among the membership for the church to speak out against the new tourism initiatives that have been proposed by the government that run counter to the spiritual foundation of the Bermuda community and to actively present an alternative market to the government that embraces the spirituality of their island home.

The researcher proposes to utilize her gifts, skills and professional acumen to develop a model for ministry that will unify the AME churches in Bermuda and provide a structured program of recommitment, renewal and creative outreach. Drawing largely on her prior experience as a major project developer and agent for transformative responses to social problems, the researcher brings to this project a wealth of knowledge and expertise. The researcher has a genuine concern for Bermuda and her people, along with a zeal for ministry and an understanding of the importance of the church in addressing society's ills. Having worked for the World Council of Churches on a variety of projects that were major instruments of change in their respective areas, the researcher also understands the power that the church possesses, especially when it decides to take its rightful place in the struggle for equality and justice and lives out its mission through a concerted effort to reach the lost. In addition, the researcher's life struggles have taught her the importance of compassion, sensitivity and patience in dealing with individuals both in and out of the church. She has worked with mixed populaces and is attuned to the challenges that many persons face.

The researcher was baptized as an infant in Mount Zion AME Church in Southampton, Bermuda and has been a minister in the AME church for over twenty

years. She spent all of her formative years as a member within the Bermuda Conference and with the exception of college and approximately five years of her life living in the United States of America; the researcher has spent the majority of her life on the island and is well acquainted with the people of Bermuda and their ways. This insight and firsthand knowledge of the context will be extremely helpful in developing this project as she is culturally sensitized. In addition, the researcher is professionally trained across disciplines as an educator, counselor, minister of religion, and business leader. She has extensive experience in dealing with people in a variety of roles. Her ability to strategically address problems has been demonstrated in former projects and her organizations skills will be much needed in planning and executing a project of this magnitude. Her leadership skills will guide the process and empower the members who will participate in the project.

Statement of the Problem

The problem facing the African Methodist Episcopal Church in Bermuda is a decline in its witness within the community in recent years, a lack of unity among the individual churches that has resulted in duplicated programs and stretched resources, and a need to reestablish the African Methodist Episcopal Church's presence within the Bermuda community as a viable spiritual entity on the island and an agent for positive change. The problem in the larger community is the decline in tourism that has resulted in international business becoming the number one industry. This has driven up the cost of living for all in Bermuda and left segments of the community disenfranchised due to the lack of employment opportunities outside of the business arena. This researcher will

focus on the areas of Leadership, Renewal and Community Outreach. The Project will be entitled: *Leadership Development And Organization Dynamics: A Social Impact Model Actualized Through Renewal, Creative Outreach and Collaborative Partnerships.*

Utilizing the eleven AME churches that comprise the Bermuda Conference of the African Methodist Episcopal Church as the primary context, this researcher will develop a model for renewing and revitalizing the membership of the AME Churches on the island while engaging in a plan of outreach that will mobilize the community and impact positive social change.

The model will consist of a structured guideline for spiritual renewal among the congregants including: eight united worship experiences, viewing of the film *"Transformation in the Marketplace* by Ed Silvoso,[11] combined artistic ministry at ten major public events, the development and implementation of an eleven week prayer and ministry campaign that will cover specific ministry target areas surrounding the AME Churches throughout the island, and weekly intercessory prayer meetings. The project will culminate with the Bermuda Super SoulFest, a five-day Evangelism Explosion in partnership with the government. The Super SoulFest will utilize both traditional and non-traditional methods to reach the broader community and assist in the promotion and positioning of Bermuda as an ideal tourist destination for faith-based events and visitors seeking spiritual renewal.

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[11] *Transformation in the Marketplace*, directed by Ed Silvoso, Harvest Evangelism, 2006.

This project has been developed in response to reports delivered at the Bermuda Annual Conferences of 2002 through 2005 and as a result of recommendations from a task force developed within the AME Church which called for unification of the conference through more collective ministry pursuits, and a need for outreach in the community as a whole.

On an island only 21 square miles in size there are over 200 churches representing all denominational groups and races. Yet the moral and spiritual quality of life among the people of Bermuda is in serious decline. In spite of its early history of deep spirituality, the whole culture is in dire need of renewal. Long time churchgoers have become disillusioned with the current religious structures and we have seen several new churches emerge from with the AME ranks. Persons leaving have cited lack of spirituality among congregants, disunity among congregations and the absence of outreach and impact in the local community as major reasons for their departure.[12]

Within the Bermuda community as a whole there has been a departure from the spiritual tenets that provided the foundation to the community as they have been replaced by the need for individuals to work two or three jobs to survive, along with increased immorality and disinterest in church attendance and spirituality.[13] The Sports Clubs which were originally organized by Christian men have become scourges in the community as alcoholism and drug abuse has become rampant in these areas. Club organizers have allowed their need to provide income for the clubs through the sale of alcohol to supersede their initial goal of providing a healthy outlet for youth in the

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[12] Bermuda Annual Conference Minutes, *Report of The Social Action Committee*, 2005

[13] Ibid.

community. Young men and women are seen trafficking and destitute in the areas surrounding these clubs as they succumb to negative effects of substance abuse. [14]

As the older generations have become disillusioned with the traditional church structures, their offspring are becoming less and less familiar with the church and its message. Young people are no longer being raised though the Sunday school and the church in general. The younger generations now have little or no concept of spirituality as they focus on surviving and thriving in a booming economy.

Bermuda's current economy boasts having the highest gross domestic product (GDP) worldwide, yet there has been a great divide created as long-time residents struggle to survive as international businesses continue to drive up the cost of living for these individuals. With International Business replacing Tourism as the largest industry, a disproportionate amount of individuals are finding themselves underemployed through lack of applicable skills and desperately in need of a means to make a living.

In response to the need to revitalize the declining tourism industry, the government has begun to introduce initiatives that go against the spiritual foundation of the island. They have introduced ad campaigns and initiatives that promote loose morals, and broad acceptance of alternative lifestyles. These new initiatives have resulted in an outcry in both the general and religious communities for answers to the island's plight that will not further contribute to the already declining moral standards in the island. This outcry dictates that the AME church can no longer be silent but must utilize its strength to become a full participant in responding to the needs of the Bermuda community.

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[14] Ibid.

Of the 200 plus churches in Bermuda, 11 are African Methodist Episcopal churches. This represents the largest percentage of any black denominational group on the island. There is a population of 65,000 in Bermuda with a racial composition of sixty-one to thirty-nine with blacks comprising the majority population. In the 2000 census over 8,000 persons identified themselves as AME's.[15] These numbers are contrary to the Annual Conference statistics which indicate that there are less than 3,000 active members within the AME churches.[16] This leads the researcher to assert that there are a large number of individuals within the Bermuda community who are willing to nominally associate themselves with the AME church. That is to say, they wish to be married and buried there and baptize their infants. This leads the researcher to believe that they still have respect for the church and its spiritual tenets and they will respond and support its initiatives.

This project proposes to increase active participation in ministry and outreach amongst the current 2000-plus members. Members will be encouraged to pursue a much deeper spiritual life and develop a more concerted commitment to the community as a whole. In response to the salient need for there to be a revitalization of the Bermuda tourism industry and the belief by some that the only recourse for Bermuda is to pursue tourism markets and initiatives that could have potentially damaging long term effects on Bermudian society, the AME Church will create and execute an event that will increase visitors to Bermuda and promote the island as a spiritual paradise.

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[15] Bermuda Government Department of Statistics, *Facts and Figures, 2009*. Hamilton, Bermuda: Government Department of Communications and Information, 4.

[16] Bermuda Annual Conference Minutes, *Report of The Social Action Committee*, 2000.

By pooling both human and financial resources for this cause, the AME Church can have a more powerful impact on the community and effect lasting positive change. It is hoped that the resurgence of the impact of the AME Church will cause the nominal affiliates to assess their own spirituality and fully recommit to the principles that under girded the growth of this island, while new converts will be won to the kingdom. The researcher will draw on the strength of the organizational structure of the AME Church to effectively execute this project. The researcher will meet with other leaders to define the details of the Project and formalize the plans for its execution. Recognizing the magnitude of the task ahead and the challenges of mobilizing multiple constituencies, leaders of the key components of the AME Church will be utilized strategically to rally their various constituencies and lead in the implementation of the project.

The key components of the AME Church that will lead in the project are the Bermuda AME Ministerial Alliance, the Conference Missionary Society, the Conference Lay Organization, the Conference Department of Evangelism, The Conference Department of Christian Education, The Conference Young Adult Network, The Conference Sons of Allen, and the Conference Young People's Department.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY PROJECT

In this section the researcher will explore the various areas that comprise the ministry project in order to clearly outline the concepts that must be mastered and explore current ministry trends in the respective areas. The first and most important area that will be explored will be that of Leadership and Organization Dynamics. Realizing that "everything rises and falls on leadership",[1] the researcher understands that in order for the ministry model to be effective, careful attention must be given to both the developer of the model and the individuals that will be charged to execute the various components. An understanding of organization dynamics will also be vital as the project will require the mobilization of many constituencies within a large organization. Special consideration will be applied to the study of materials that address the area of leading when you are not the assigned or appointed head or leading when you are not in charge.

Other areas to be examined are Church Renewal, Outreach and Mobilizing for Change.

[1] John Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville, TN: Thomas Nelson Publishers, 1998).

LEADERSHIP

In Messiah Model: Apostolic Ministry for the 21st Century, [2]Dr. J. Elvin Sadler seeks to challenge traditional beliefs and practices and provide an impetus for positive change within the church community by lifting Jesus up as the ultimate example for effective leadership. The *Messiah Model* challenged a negative stereotype in its title and subsequent discussion of the Messiah as an ideal model for developing leaders and responding to the needs of the 21st century.

When one normally hears of the Messiah as a model for completing tasks or addressing situations, one hears of a Messiah Complex or Saviour Complex in a negative connotation. The traditional view of the Messiah is the one who gave up everything, including his life in order to meet the needs of society as a whole. The traditional Messiah motif is one of self-sacrificing and martyrdom as opposed to the empowering model that Sadler presents in this work. This "new" view of the Messiah helps us to see how Jesus effectively discipled those around him in order that they might go out and empower others to do the same. This is a powerful possibility; if leaders learned how to empower others, they would be less burnt out as individuals; congregants would be less frustrated by their own lack of power and invigorated by the prospect of discipling others.

In addressing the needs of a changing society Sadler suggests that the most effective model for transitioning and meeting the needs of this present age is "The Messiah Model". Using Jesus as the ultimate example, he explains how the methods that

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[2] Elvin J. Sadler, *Messiah Model: Apostolic Ministry for the 21st Century* (Charlotte, NC: Enheart Publishing 2005).

Jesus used in His ministry are all methods that are being employed to equip leaders in both the professional arena and in successful ministries today.

Sadler highlights some of the characteristics of Jesus' leadership style and the ways in which these qualities effected positive change in the individuals that he was developing. Sadler describes Jesus as a visionary, an encourager, and equipper and explains how these attributes are vital to meeting the needs of the 21st century church. Building on the model of Moses and Jethro in the Old Testament in describing Jesus' leadership style, Sadler shows the importance of equipping others for service as opposed to carrying the whole load. This is extremely important to the researcher as the delegation of tasks will be an important component in the execution of this ministry model. Due to the many different components and the size of the context, the researcher will have to be fully conversant in leadership theory and able to put into practice that which has been studied.

Of particular interest to the researcher is the section in Sadler's work which is entitled "Finally Getting It Right."[3] In this section Sadler provides practical solutions for some of the problems that are facing the church today. He pays particular attention to the traditional denominational model and questions both its relevance and practicality for today's society. In this section he addresses the current ecclesiastical structure and ways in which it can address some of the challenges that individual churches are facing. The researcher believes that the assertion by Sadler that the traditional denominational structure can be effectively used in achieving organizational goals is correct. This will be

[3] Ibid., 29.

the basis of the development of the researcher's organizational plan for the distribution of tasks and the execution of the ministry project.

Another area of interest in this work is Sadler's affirmation of the acceptance and inclusion of other denominations in one's ministry plans. Sadler establishes that denominations will continue to exist, but he also demonstrates how they can also co-exist and cooperate for the advancement of the Kingdom of God.[4]

The researcher found this book to be extremely inspirational in the shaping of the model for ministry as it provided new ways of envisioning old structures. Sadler confirmed the researcher's belief that it was possible to utilize the existing structure of the AME Church and its organizational components to develop a new model for ministry.[5]

The *21 Irrefutable Laws of Leadership*[6] was published by Nelson Publishers of Nashville in 1998 and since its release has continued to be a bestseller. In this captivating book John Maxwell shares from insight he has gained in over thirty years as a leader who trains and develops other leaders. As opposed to some of Maxwell's earlier books that sometimes seemed repetitious, The *21 Irrefutable Laws of Leadership* provides new information and examples for every topic covered. In *The 21 Irrefutable Laws of Leadership* Maxwell uncovers 21 Laws that if followed he contends will cause others to follow you, but if violated or ignored people will not follow.

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[4] Ibid., 36.

[5] Ibid., 31.

[6] John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson Publishers 1998).

The *21 Irrefutable Laws of Leadership* begins with the law of the lid which states that an individual's leadership ability will determine one's effectiveness and the potential impact of their organization. Maxwell seems to assert that this is the most important law of leadership. He states that everything rises and falls on leadership and challenges all leaders to commit to developing their potential in order to be able to effect positive change and effectively lead others.

In *The 21 Irrefutable Laws of Leadership*, author John Maxwell helps one to see the many variances in the leadership process and the importance of following each step by even the most seasoned leaders. In one of the examples given Maxwell shares how in one pastoral charge he made some decisions and acted upon them without going through the necessary process to introduce the changes to the congregation and gain the necessary buy-in to effect the change in a positive atmosphere. Maxwell asserts that although the changes were necessary, his failure to follow the process created unnecessary ill will and an atmosphere of discomfort and distrust among his leaders and other parishioners. In this instance, the only solution to his faux pas was to apologize to them for his failure to follow the necessary steps for vision casting.

In the ministry, the researcher has found all of the laws contained in this book to be vital. However, the key laws that one must follow, especially in an itinerant framework for ministry, is the law of E.F. Hutton, the law of influence, the law of solid ground and the law of legacy. The law of E.F. Hutton is that when the real leader speaks, people listen and the law of influence supports this law. While people generally respect the office of the pastor, because of the temporal nature of assignments, oftentimes there are persons within the congregation who wield large levels of influence and people tend

to follow them more easily then the newcomer/pastor who has been assigned to lead the congregation. By understanding the laws of influence and E.F. Hutton, the effective leader will first gain the trust and support of these individuals by attending to the law of solid ground and building their trust in him or her. He or she will then utilize the influence of these individuals to at times introduce change or to demonstrate their support of the new initiative, etc. and the new leader.

The researcher believes that the law of legacy is also of extreme importance to the itinerant minister because the researcher has found that many times pastors will begin mighty works in congregations, which then collapse after they are transferred to an alternate charge. Thus, it is incumbent upon the church to develop leaders from within the congregation to carry on the vision while equipping them to effectively manage the transitioning of a new leader with differing priorities and styles. This aspect was extremely important in the implementation of this project because key leaders were assigned to charges outside of Bermuda by the Bishop as part of the itinerant process during a very critical time in the execution of the project. The chair of the steering committee also became ill and had to be replaced. It was imperative that the leadership team had equipped other persons to be able to carry on in these significant roles. It was evident in one of the areas that the team had failed to adequately prepare a successor in the event of a leadership change and the effects of this oversight was felt in a major way.

Other laws that the researcher found interesting and intertwined were the law of intuition, the law of the Big Mo and the law of timing. The law of intuition spoke to the need for leaders to be led by the spirit in their sensing of the atmosphere and the shift in changes within their organization. The law of the Big Mo spoke to the importance of first

recognizing a positive shift in momentum and then taking full advantage of it. The law of timing connects these two because one must be able to intuitively sense the timing and then move quickly to capitalize on a positive shift or draw back when there are indicators that the timing is not quite right for the proposed action. The law of timing was definitely a key factor in the development and implementation of this model. There was a cry from the membership for action and a further delay in response may have resulted in a further exodus of individuals from our communion. When assessing the magnitude of the concerns and the proposed methodology for remediation the first response was "We need more time to plan for a project of this magnitude!!" However after much prayer and consultation it was clear that that the timing was right and that the momentum needed to be maintained. It was a Kairos moment in the life of the church.

In *Developing the Leader Within You*,[7] Dr. John Maxwell writes from the premise that "leadership qualities can be developed and acquired." He explains in this book that although there are those who innately possess the ability to lead, the most important qualities of leadership must be developed over time within each individual. In this work he places special emphasis on explaining the difference between a manager and a leader. He states that "Making sure the work is done by others is the accomplishment of a manager. Inspiring others to do better work is the accomplishment of a leader."[8]

Maxwell shares ten principles of leadership that are vital for persons in leadership roles to understand and implement in order to go from simply managing to inspiring and leading for effective change both within organizations and the individuals who they are

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[7] John C. Maxwell, *Developing the Leader Within You* (Nashville, TN: Thomas Nelson Publishers 2005).

[8] Ibid.

called to lead. These ten key principles as outlined by Maxwell are: The Definition of Leadership: Influence, The Key to Leadership: Priorities, The Most Important Ingredient of Leadership: Integrity, The Ultimate Test of Leadership: Creating Positive Change, The Quickest Way to Gain Leadership: Problem Solving, The Extra Plus in Leadership: Attitude, Developing Your Most Appreciable Asset: People, the Indispensable Quality of Leadership: Vision, The Price Tag of Leadership: Self-Discipline, and the Most Important Lesson of Leadership: Staff Development.

Maxwell shows how positional leadership or leadership by title is only the entry level of five levels of Leadership. Maxwell suggests that our aim should be first of all to understand what level we are on as leaders and then increase our levels until we are functioning at level five. This concept is crucial to the reader in embracing the remainder of the contents of the book. One must want to be a better leader in order to fully develop one's self. Because Leadership skills are developed, one must first be committed to a process of self-development in order to effectively develop those who are around them.

Of particular interest to the researcher were Maxwell's conclusions on Attitude, Self-Discipline and Integrity. In a society where we are constantly plagued with images of self-serving leaders who use their position for self-gain and a means of intimidating others, it was important to be reminded of self-governance. Only when an individual is interested in the total picture and not just him or herself can growth occur. This is extremely important in Creating Positive Change. Maxwell shows how much of the resistance to change is because of personal reasons and how difficult it is for individuals to buy in to new concepts that may be good for the whole but will cost them individually.

Leaders must be selfless individuals who are interested in both the whole and the sum of its parts.

The researcher was particularly interested in Maxwell's description of the difference between a visionary and a person with a vision and felt that the chapters that dealt with self-governance supported Maxwell's description. One's attitude and ability to persevere in spite of setbacks is vital to any organization. The one leading must continue to be positive in order to keep the vision ever before the team members. Maxwell states: "Followers find the leader and then the vision. Leaders find the vision and then the people." [9] Maxwell shows how prior experiences including setbacks help to shape the vision of an individual. Through adversity, one learns of the "fickleness" of people and will go on in spite of any obstacles. The researcher found this to be quite true in the development of the different leadership teams. There was a discussion of the danger of placing new converts in key leadership roles. It was shared how these individuals usually came with great ideas and energy but is often discouraged by the negativity and lack of support that often occurs in church communions.

Maxwell's discussion of the importance of prior experience as a developmental tool helps to substantiate the current policies which reserve certain key roles for members who have been a part of the church for a specified time period. Maxwell asserts that one must have enough experience to look around and be able to assess the situation for readiness. They must also be able to look ahead and look up. *Developing the Leader Within You* reminded the researcher of important leadership concepts and encouraged the researcher to pay more attention to the personal development of each of the team

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[9] *Ibid.*

members. In the context of this project, it is important to take the time to develop individuals in order to meet the needs of our surrounding communities and reach the lost. The challenge was to delegate and develop leaders that would not just work themselves but would be empowered to empower others.

The challenges of leading under the direction of someone else are explored in detail.

In *Leading from the Second Chair: Serving Your Church, Fulfilling Your Role and Realizing Your Dreams* by Mike Bonem and Roger Patterson;[10] Bonem and Patterson explain the tension that can exist when one is expected to provide leadership while deferring to their own leader. Due to the complexity of this paradox, the authors remind the reader that one's service must be grounded in a clear call to discipleship. One must learn to be subordinate and loyal in the midst of sometimes difficult circumstances. Bonem and Patterson share on the importance of knowing where the boundary line is and not crossing it. They write that relationships are the most important factor in clearly defining leadership roles and operating within those guidelines.

John Maxwell further expounds on this leadership paradox in *The 360 Degree Leader: Developing Your Influence From Anywhere in the Organization.*[11] While Maxwell acknowledges the challenges of leading from the second chair, he asserts that it is possible to lead from anywhere in the organization effectively. Maxwell states that ninety-nine percent of all leadership occurs not from the top but from the middle of an

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[10] Mike Bonem and Roger Patterson, *Leading From the Second Chair: Serving Your Church, Fulfilling Your Role, and Realizing Your Dreams* (San Francisco, CA: Jossey Bass 2005).

[11] John Maxwell, *The 360-Degree Leader: Developing Your Influence From Anywhere in the Organization* (Nashville, TN: Thomas Nelson, Inc. 2005).

organization. In order to become a 360 degree leader Maxwell declares that one must learn to lead up, by lightening the leader's load. One must learn to lead across, by strengthening other leaders, completing rather than competing and being willing to let the best idea win. One must be able to lead down, and develop every team member carefully placing them in their strength zones.[12]

The complexity of this challenge emphasizes the need for a disciplined prayer life and a clear head in walking in this sometimes perplexing and frustrating role.

REVITALIZATION AND RENEWAL

In the development of the model for this project it was extremely important to the researcher that any efforts by both the leaders and members are born out of a sincere desire to be in the perfect will of God. *Disciplines of the Spirit* [13]by Howard Thurman captured the essence of this desire and guided the researcher's efforts in development of the model.

The main premise of *Disciplines of the Spirit* appears to be that there are certain spiritual disciplines that life dictates each individual must engage in if they are to fully experience God. Thurman refers to it as a "tutoring of the spirit."[14]The disciplines included in this work are commitment, growth, suffering, prayer and reconciliation.

In the opening chapter of the book, Thurman explores commitment. In his discussion he provides examples of how all life forms innately seek to thrive and survive.

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[12] Ibid.

[13] Howard Thurman, *Disciplines of the Spirit* (Boston, MA: Harper and Row, 1963).

[14] Ibid.

He shows how even in the direst of circumstances that there is a quest for continued existence. Each life form is committed to its continued sustenance and will ultimately find a way to nurturance and nourishment. In the human experience Thurman suggests that life is composite of mind, spirit and body. He states that it has been said that "the time and the place of man's life on earth is the time and the place of his body, but the meaning of his life is as significant and eternal as he wills to make it." This understanding of the duality of humanity lends to the explanation of how it is possible for a man or woman to so immerse him or herself in the pursuit of a purpose, cause or ideal that they no longer are concerned about life as we know it. They are then engaged in a quest for life in its highest form. Commitment is expressed as they doggedly pursue this higher cause.

Thurman shares how in Christianity there is a demand for surrender and how our Christian commitment propels us to put off all that would keep us out of the presence of God. There is a compelling force which drives us closer to our creator and as we yield to it we become more at peace with ourselves.

In Thurman's exploration of the discipline of growth he uses the analogy of the growth process of a child from infancy through early childhood. Thurman shares how adults who have not been properly conditioned seem to never have moved beyond these initial stages of growth. In their adult encounters they continue to exhibit childlike behaviors and are out of touch with the reality of human existence. These individuals believe that their every wish must be fulfilled and then post haste. They often spiritualize their demands and expect that God will move at their bidding. The discipline of growth and maturity cultivates patience and a total dependence on God to meet our needs as

opposed to discharging our wants. The waiting that is a part of this discipline causes introspection and develops maturity in the individual.

The discipline of Suffering is explored as part of the trilogy of suffering, tragedy and love which usher us into the presence of God. Thurman states that suffering is universal and that there is no one who escapes. Although painful, suffering is essential for our growth as individuals and sensitizes us to the struggles of others and the commonality of our human experience.

In Thurman's discussion on the discipline of prayer, he shares of the importance of communication between God and Man. He leads us to an understanding of how life's experiences shape this relationship. Through the other disciplines explored we are drawn to a quest for meaning in life and an understanding of our existence. Through answered prayer and an awareness of God at work amongst us we develop trust in God's faithfulness and God's promise that God will take care of us. The discipline of prayer creates in us the peace that we long for as we learn through our commitment to surrender to God as we grow in wisdom and stature. Our encounter with suffering helps to cultivate our prayer life as we spend many moments of solitude in the presence of God.

The final discipline in *Disciplines of the Spirit* deals with the discipline of reconciliation. It is interesting that this is the final discipline discussed in this work and it is divinely placed, for it is only after having mastered the other disciplines covered in this work that one can begin to master the discipline of reconciliation. In the discipline of reconciliation one has to deal honestly with the inconsistencies of life and the frailty of our fellow human beings. Thurman contends that the need to be cared for is fundamental to human life. He states that when this need is not met, the individual is thrown into

conflict, an inner conflict that can only be resolved when the need is honored. In his writing on the discipline of reconciliation Thurman shares ways in which an individual can fulfill this need in spite of the actions of others by modeling the mindset of Christ.

The researcher found *Disciplines of the Spirit* to be a resource that not only outlined a process for personal renewal but also a guideline for leaders who would dare to really make an impact in the lives of others. By first examining their own selves and being honest about their issues and agenda can they can then serve others.

From our understanding of the commitment of life itself and the survival of the individual to the place where one examines his or her relationship to others Thurman challenges us to maximize the learning process called life. Through our varied experiences we grow closer to God and gain a better appreciation for our fellowmen. These disciplines cannot be self imposed and in many instances cannot be avoided, but they are part and parcel of living.

In the development of this ministry model *Disciplines of the Spirit* served as confirmation to the researcher of the importance of the church being engaged in personal spiritual renewal through prayer and worship before engaging in any type of outreach to the community. The model begins with a Call to Solemn Assembly which was designed to encourage the membership to carefully examine themselves and their purpose prior to any new commitment to minister to others. It is interesting to note that Thurman begins with self and then moves finally to our relationship with others. This was the design of the ministry model.

Ed Silvoso provides strategies for reaching nations for Christ in *Transformation: Change the Marketplace and You Change the World.*[15] He stresses the importance of the believer in the workplace in God's salvation plan. Silvoso reminds us of the guidelines given by Christ in the Great Commission. He asserts that Jesus "broke it down into sequential steps. He instructed his disciples from the simpler to the more complex ones telling them to begin "small" with just a city (Jerusalem) and when they had succeeded to tackle a region(Judea) and from there they were to disciple their first nation.(Samaria)" This approach will be employed in the eleven week program of outreach found in the ministry project. Rather than just focusing on the major event in August, the members are being encouraged to make an impact one parish at a time.

The story of the recent years of Dellrose United Methodist Church is chronicled by Kevass Harding in *Can These Bones Live? Bringing New Life To A Dying Church.*[16] As a part of a mainline denomination, Dellrose had experienced severe decline at the time that Harding was appointed to serve as pastor. He approached the task before him with the resolve to make a difference in the community and reach the lost. Utilizing the biblical examples of Ezekiel in the valley of dry bones and the story of Moses and Jethro which dealt with the issues of empowerment and delegation, he began to rebuild the congregation. He was initially met with extreme resistance from the congregants who had remained. The resistance was so great that many of these members left leaving him with an even smaller congregation. This caused Harding to ask himself some hard questions.

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[15] Ed Silvoso, *Transformation: Change The Marketplace and You Change the World* (Ventura, CA: Regal Books, 2007).

[16] Kevass Harding, *Can These Bones Live? Bringing New Life To A Dying Church*. (Nashville, TN: Abingdon Press, 2007).

He had to determine whether he would maintain the status quo or whether he needed to be a "boat-rocker. Harding acknowledged the pain of seeing members leave and the feelings of failure that he struggled with. He also mentions the difficulty of being misunderstood by even those closest to him in his zeal to make a change in the community.

As Harding desperately wanted to see the church revitalized he looked to the scriptures for guidance and realized that there was a need for a move of the Holy Spirit to breathe through his congregation and his ministry. This need for the Holy Spirit fueled his efforts to revitalize the worship experience as key to the continued growth of the church. However Harding determined that the "main thing" was to make disciples of Jesus Christ so that all of the world would be attentive to God.

Harding acknowledged three key principles. Worship is first and the entry point as it focuses on reaching the lost. Discipleship is second for it teaches the found, and Ministry is third because it sends the taught. Although Harding's initial efforts in revitalization and church growth focused on worship, Harding recognized that it could not stop there as he began to see a revolving door in his congregation. Persons had come and experienced worship and joined the church, but several months later, were nowhere to be seen. This caused him to focus more attention on discipleship and he stated that "membership is discipleship." Once the member has embraced true discipleship they then develop a burning desire to go out and win others for Christ and the church can then focus on sending out the taught. Harding realized that as opposed to inviting persons to join Dellrose church that the focus needed to be inviting persons to be in relationship with Jesus. By adopting this approach he had less of a personal interest in their

acceptance of the gospel and more of a kingdom approach to winning souls. This kingdom approach has led to steady unprecedented growth in his congregation and helped to transform the surrounding community.

In adopting the concepts in the biblical story of Moses and Jethro, Harding asserts that a growing church must provide clear expectation and guidelines for its workers both paid and volunteer. Harding recommends that job descriptions be developed for all persons engaged in ministry in order that they may clearly understand their role in the building of God's kingdom.

Attention is drawn to an AME Church in Wilmington, Delaware that seemed to be suffering from some of the same problems as the AME Churches in Bermuda in the case study *Change From Within: The ABC-AME Church* by Marios I. Katsioloudes, Derek V. Avery and E. Eli Kass. ABC-AME was an urban church that had lost its community focus as the congregation had become more affluent. The church had become self-consumed in its own personal agenda and oblivious to the needs in the community that surrounded it. While church members at ABC-AME had progressed in life and even moved away from declining areas, the neighborhood in which their church was located continued to deteriorate and was filled with persons who were suffering and in need of ministry that would reach their hearts and give them hope in the midst of extreme situations.

When the pastor of ABC-AME initially approached the officers regarding the need for the church to have a more tangible presence in the community beyond occupying real estate and coming in and out on Sundays for worship, there was disbelief and resistance. The officers could not understand why the pastor was not contented with

the current growth of the church and the many persons of privileged circumstances who drove in from the suburbs to be a part of their congregation. The pastor reminded the congregation of the mandate of the AME Church and their humble beginning and determined that he would lead in setting the tone for change. Highlighting the scripture found in Proverbs 29:18 that without a vision the people perish, the pastor developed a committee that would lead in this process and persisted with his plan. He drew from a cross section of the church and began the process of spiritually igniting the spark in the membership to want to make a difference in the lives of their brothers and sisters.

OUTREACH

Pastor Adam Hamilton sheds light on the importance of shepherding the flock in *Leading Beyond the Walls; Developing Congregations with a Heart for the Unchurched.*[17] Drawing on the imagery of the shepherd and his flock, Hamilton describes the importance of the church and leadership going to where the people are. He says that the church needs to go where they live, go where they work, where they are. Hamilton asserts that the church must also ask itself some vital questions. The three questions that Hamilton describes as most important are 1) Why do people need Christ? 2) Why do people need the church? and 3) Why do they need this particular church? The fourth question that Hamilton posits and uplifts as critical is who does the church belong to?

The four questions were important in crafting a plan for renewal within the church for it constantly lifted up the mission of the church and the reason that we were engaged in the renewal process. Hamilton also deals with the issue of "marketing" the church and

[17] Adam Hamilton, *Leading Beyond the Walls: Developing Congregations With a Heart for the Unchurched* (Nashville, TN: Abingdon Press 2002).

the need for the church to utilize the modern methods of getting out its message and making its presence known in the community. He discusses the need for the church to realize that it is now the twenty-first century and that the world is accustomed to being communicated to in more modern methods. He tells the story of going to an area where a very prominent and popular church was located for a preaching engagement.

Upon arrival in the area he had difficulty finding the church and could find no signs to lead him to where the church was located. He stopped and asked several persons if they knew where to find the church and almost none of them have even heard of the church. After asking several persons he finally found two individuals who were able to tell him that he was within two blocks of the church's location and directed him to the locale. Hamilton uses this illustration to demonstrate how the church cannot assume that everyone knows of its existence and how easy it can be for persons in the very neighborhood of the church to be untouched by its presence.

Hamilton also highlights the importance of paying attention to the little things in our ministry efforts. He notes that newcomers note little things and lasting impressions can be made in a first encounter. He suggests putting one's self in the shoes of another in evaluating our ministry efforts and ensuring that what we are giving is what we would like to receive.

Tex Sample further expounds on this concept in *Hard Living People and Mainstream Christians.*[18] Sample shares that the marginalized in society are so accustomed to things being "done" to them that they are extremely wary when it comes

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[18] Tex Sample, *Hard Living People and Mainstream Christians* (Nashville. TN :Abingdon Press, 1993).

to churches and Christians. He talks about "one-upmanship" and the ways in which the church appears to look down on certain types of persons.

> *"The hard living expects that institutions do things to them, not for them and certainly not with them. The hard living have had many people do things to them; the parents, the schools, employers, the police, the courts, the jails, the welfare system, the government, community service agencies and of course, the church."*[19]

Sample shares that the church must be careful to "set the climate" for ministry. The church must understand that as long as we are the givers and they are the receivers, we will continue to operate out of a control strategy. The objective then must be for the believer to identify with this sect of society and truly understand the sanctity of all life and the fact that they can learn much from these persons.

MOBILIZING FOR CHANGE

In *Revolution and Renewal: How Churches are Saving Our Cities*[20] by Tony Campolo with stories by Bruce Main, the writers believe that the church must lead in the community. Campolo states that it must "address institutional evils and simultaneously challenge its people to bring the lost souls of the city into transforming relationships with Christ." He asserts that "the kingdom of God begins with persons who surrender to the lordship of Christ or it does not begin at all." He further states that "whatever the church

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[19] Ibid., 91.

[20] Tony Campolo, *Revolution and Renewal: How Churches Are Saving Our Cities* (Louisville, KY: Westminster John Knox Press, 2000).

may get into, it must always hold its ministry to individuals as primary and seek and save those who are lost" [21]

In *Entertainment Evangelism: Taking the Church Public,*[22] Walt Kallestad challenges the community of faith to find the most creative, the most innovative and the most irresistible ways to attract the attention of pre-Christian persons. He poses the question that if we in the church have the most exciting, most revolutionary news in all history then why don't we find the most creative, innovative and irresistible ways to capture people's attention so that they will line up to hear, see and experience it?

Because of the impact of culture in today's society and the many images and mediums that compete for the attention of people it is incumbent upon the church to share its life changing message in ways that will relate to today's populace. Kallestad challenges us to take the church public in order to reach persons who have no idea what goes on behind the walls and may have misconceptions about church. These individuals might never come to church without some type of encounter with the church and its mission outside of the walls.

Kallestad states that "Effective churches are invitational not confrontational" and he describes how he has developed the ministry of Community of Joy to demonstrate this principle.

The Super SoulFest is representative of the type of initiatives that pastors Kirbyjon Caldwell and Walt Kallestad speak of in their book *Entrepreneurial Faith:*

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[21] Ibid. 3

[22] Walt Kallestad, *Entertainment Evangelism: Taking the Church Public* (Nashville, TN: Abingdon Press, 1996).

Launching Bold Initiatives to expand God's Kingdom. [23] Using the example of the entrepreneur, Caldwell and Kallestad challenges the believer to dream big dreams, and expect God to move. They too, refer to Jesus as the primary example of empowerment for today's churches. They refer to him as the "Ultimate Entrepreneur" because he looked at the way things were and refused to allow them to remain that way. Entrepreneurs are willing to make an honest assessment of a situation and then take the necessary steps to change the situation around for the better. According to Caldwell and Kallestad "An entrepreneur, in the best sense of the word, is one who is not satisfied with the way things are and who refuses to stand on the sidelines doing nothing about it."[24]

Rev. Dr. Hendrik Witbooi is a clear example of how one can live out their faith within the public arena and make an impact in the areas of society that are of concern to them. In *Hendrik Witbooi: Marriage of Faith and Politics in Namibia* [25]by Willem Simon Hanse, the writer shares regarding the life and ministry of this seasoned churchman and politician. The writer shares how Captain Rev. Dr. Wittbooi stressed the value of partnerships and understood that no one group could accomplish what need to be done in their country alone. The researcher found it particularly interesting that Rev. Wittbooi had taken a yearly celebration that was basically low key and turned it into a major event

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[23]Kirbyjon Caldwell, Walt Kallestad, with Paul Sorenson *Entrepreneurial Faith: Launching Bold Initiatives to Expand God's Kingdom*. Colorado Springs, CO: WaterBrook Press, 2004).

[24] Ibid.

[25]William Simon Hanse, "*Hendrik Wittbooi: Marriage of Faith and Politics in Namibia,"* The AME Church Review 129, no. 369 (October-December 2004).

in order make a statement to the government of the day. This is referred to as the politics of remembrance and the blending of faith and political issues.[26]

The researcher consulted *Projects That Matter: Successful Planning and Evaluation for Religious Organizations*[27] by Kathleen A. Cahalan for insight in the development of the project and its various administrative elements. Cahalan suggests that although these elements do not seem very spiritual, successful planning and evaluation are even more critical in the life of the church because of all that we have in stake. Cahalan stresses the importance of understanding the mission of the organization and then sticking to that mission in the planning process while actively pursuing the desired results.

Two other resources that were extremely informative in formatting the project were eMinistry*: Connecting With the Net Generation*[28] by Andrew Careaga and *40 Days and 40 Bytes: Making Computers Work For Your Congregation*[29] by Aaron Spiegel, Nancy Armstrong and Brent Bill. These two resources explore the significance of the integration of modern technology into any new projects or endeavors. In eMinistry, Careaga describes the power of the internet and the many ways in which today's generation are utilizing it for gathering information and making decisions in life. In 40 Days and 40 Bytes, the reader is acquainted with computer networks and tips on

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[26] Ibid., 43.

[27] Kathleen A. Cahalan, *Projects That Matter* (N.P.: The Alban Institute, 2003).

[28] Andrew Careaga, *eMinistry Connecting With the Net Generation*. Grand Rapids (MI: Kregel Publications, 2001).

[29] Andrew Spiegel, Nancy Armstrong, and Brent Bill, *40 days and 40 Bytes: Making Computers Work For your Congregation* (Herndon, VA: The Alban Institute, 2004).

effectively utilizing them in ministry. As the project model incorporates the use of technology in its strategy for execution these two resources were extremely insightful.

CHAPTER THREE

FOUNDATIONS

Theoretical foundations for the Peer Group Leadership and Organization Dynamics are centered on John Maxwell's philosophy that "Everything in life rises and falls on leadership." [1]

In the course outline for this focus area Dr. J. Elvin Sadler explains "Without those in places of authority giving proper guidance and direction, our paths in life become uncertain. God has called and placed gifting on the lives of men and women in order to lead others to places of understanding purpose and fulfillment with the expressed purpose of establishing Divine Order in His Kingdom. It is therefore our responsibility as mentors to assist practitioners and as mentees to collaborate with one another in order to develop the tools, skills and resources necessary to create ministries of excellence in leadership and organization development."[2]

This philosophical base sets the foundation for development of a ministry model that compels the practitioner to carefully develop their own leadership skills while ensuring that others are empowered to lead in specific areas. Utilizing "*The Messiah Model*" as the main theoretical foundation, this focus group has studied the life and

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[1] John Maxwell, 1998. *The 21 Irrefutable Laws of Leadership.*

[2] J. Elvin Sadler, Leadership and Organization Dynamics Syllabus for D. Min. Focus Group. United Theological Seminary, Dayton, Ohio, 2005, 1.

ministry of Jesus and his "servant-leadership" style of empowerment.[3] With general concern for those he led and a burden for humanity Jesus modeled leadership that would transcend his life span and leave a mark for eternity.

In addition to development of the leadership skills of the individual practitioner, this focus area embraces the need for leaders to clearly understand organizational dynamics and the impact that these systems have on the realization of ministry goals. The focus group assists the practitioner in developing the skills to clearly interpret what is occurring in each setting in order to develop "relevant" models of ministry. The study of organizational dynamics stresses the importance of building relationship and partnerships as a foundation for successful ministry. One must also employ the tenets of professionalism and strong managerial proficiency in order to effectively develop the emerging leaders and the organizations that they will serve.

In *The Leadership Toolkit* by the Teal Trust of the UK, Christian Leadership is defined "as the discerning and sharing of God's vision for His church, and equipping and enabling the church to reach that vision."[4] They go on to explain:

> "Our definition of leadership concerns that which is mostly concerned with building the church of tomorrow, rather than maintaining the church of today. This assumes that tomorrow's church will in some way be different from today's church. Where this difference is in line with some kind of intended change, it is likely that some kind of leadership will have to be exercised."[5]

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[3] Elvin J. Sadler, *Messiah Model: Apostolic Ministry for the 21st Century* (Charlotte, NC: Enheart Publishing 2005).

[4] Teal Trust, *Leadership Toolkit*. http://www.teal.org.uk/Trainingbox/Training%20Pack.pdf , 2001, (Accessed November 1, 2009).

[5] Ibid.

These definitions clearly align with the objectives outlined in the focus group and have been used as a guide in developing the ministry model. The researcher will seek to develop a model that will move the church forward from a place of lethargy and complacency to a once again relevant and revolutionary agent for empowerment and transformation of the Bermuda community.

BIBLICAL FOUNDATIONS

The universal themes of love, communal responsibility and justice are woven throughout the biblical witness of God's encounter with God's creation.

These themes reflect an overwhelming commitment to social responsibility in the creator's agenda for humanity. The birth, death and resurrection of Christ are the embodiment of this promise.

Rick Warren suggests that in order for each church to be to be truly effective, one must engage in the exercise of discovery of the New Testament purposes for the church. In The *Purpose Driven Church: Growth Without Compromising Your Message and Mission,* Warren states that this can be accomplished by looking at Christ's ministry on earth.[6] He says one must ask "What did Jesus do while he was here? What would he do if he were here today?" In answering these questions one must then understand that "whatever Jesus did while here on earth we are to continue today… Whatever he did in his physical body, he wants continued in his spiritual body, the church."

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[6] Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan Publishing House 1995), 97.

We see throughout the New Testament evidence of Jesus' commitment to the least of these and his identification with the oppressed and marginalized. In Luke in particular, we see this emphasis on ministry that not only recognizes the plight of these individuals but is lived out in his understanding of his role as a deliverer of the downtrodden and one specially called to live out God's message of overwhelming love.

As a leader "instead of forcing others to follow or submit to his power, Jesus loves them into a desire to follow."[7] He demonstrates by his actions God's redeeming love and sets the standard for his followers.

Jesus' self announcement concerning his ministry is raised in Luke 4:

The spirit of the Lord is upon me
Because he has chosen me to bring
Good news to the poor
He has sent me to proclaim liberty to the captives
The recovery of sight to the blind
To set free the oppressed
And announce that the time has come
When the Lord will save his people.[8]

Jesus clearly understood his role as a deliverer and the logical conclusion is that the Church must be about what Jesus is about. The church's mission and message must line up with the model set by the Messiah.

When Jesus stands in the temple and states his mission he clearly asserts his God-given authority and commission by his full declaration that the "spirit of the Lord "is upon him. Thus the church's mission must come first from an understanding of a God-given mandate that springs forth from a deep relationship with God.

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[7] John. C. Maxwell, *The Maxwell Leadership Bible* (Nashville, TN: Thomas Nelson Publishers, 2001), 1225.

[8] Luke 4:19-28 (Good News Bible).

As he reads from the scroll he paraphrases the messianic text found in Isaiah 61 giving special emphasis to his role of deliverer and his identification and commitment to the marginalized of society everywhere. The New Jerome Biblical Commentary states:

> This Isaiah text is not to be found on a synagogue scroll. It is an artistic text, woven from Isa. 61:1-2 and Isa. 58:6, and resplendent with the colors of Luke's Christology. In quoting from Isa. 61..., Luke omits those elements which would spiritualize the text or narrow its focus on "true" Israel. Thus he omits 61:1c. "to heal the broken-hearted" and Isa. 61:2b-3a."(to announce) a day of vindication, to console those who mourn, to give those of Zion who mourn glory instead of ashes." He adds Isa. 58:6 which occurs in a passage describing the true fast Yahweh desires and which refers to releasing those who are burdened by indebtedness . See R. Albert *ZNW* 74 (1983) 182-206. *Spirit of The Lord*: From 1:35 and 3:22 the reader knows that Jesus has the Spirit. Now the goal of that gift of the Spirit is underlined: It is for the benefit of those who are economically, physically and socially unfortunate."[9]

In *True to Our Native Land: An African American New Testament Commentary*, Stephanie Buckhanon Crowder asserts that "Lukan theology is grounded in a Jesus who comes not just to offer compassion to those who are wounded but to speak to the evil of those who wound... Faith is not simply for faith's sake but for the holistic well-being of those who have such faith"[10]

In interpreting Luke Chapter 4, Buckhanon Crowder states," Jesus comes to bring spiritual release and political, physical, and social refuge to those on the margins".[11]

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[9] Robert J. Karris, O.F.M. *Luke, The New Jerome Biblical Commentary* (Englewood Cliffs, NJ: Prentice Hall, 1990), 690.

[10] Stephanie Buckhanon Crowder, *Luke True to Our Native Land: An African American New Testament Commentary* (Minneapolis, MN: Augsburg Fortress, 2007), 158.

[11] Ibid., 164.

She further states:

> "Though African American chattel slavery is no longer in existence, there are still captives to be set free… Many of the poor need the good news of job availability, housing and health care. African Americans who are mentally oppressed should no longer be ashamed of their need for the liberating care that goes beyond prayer, fasting, and the laying on of hands." [12]

It is with this understanding and interpretation of the role of the church in society that the researcher developed this model for ministry. Recognizing the need for any action by the church in the community to be grounded in an understanding of and commitment to the God-given mandate, a leadership model was constructed that began with a period of spiritual renewal. It was further carried out with the Lukan interpretation of the word Gospel as a "translation of the Greek *Euaggelion*, and it is for the poor. He hath sent me *(apestalken me)*. Change of tense to perfect active indicative."[13] This denotes a compelling sense of urgency to address the issues of the day. This is no time for passivity or lethargy. The sleeping giant must arise.

While Luke 4 provides a clue for the mission of the Church, it is in the Hebrew Scriptures from which the researcher takes their cue for development and implementation of the strategic approach. The researcher will utilize Nehemiah 2:4-10 as a paradigm for leadership and the implementation of this project.

In the story of Nehemiah one sees reflected Jesus' identification with the disenfranchised. Just as Jesus declares his preferential option for the disenfranchised, the

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[12] Ibid.

[13] A.T. Robertson, "Commentary on Luke 4:18". "Robertson's Word Pictures of the New Testament". http://bible.crosswalk.com/Commentaries/RobertsonsWordPictures/rwp.cgi?book=lu&chapter=004&verse=018, Broadman Press 1932,33, Renewal 1960. (Accessed October 2009).

prophet Nehemiah chooses to abandon status and privilege for the purpose of empowering the socio-politically marginalized of his day. There is no separation of sacred and secular. It is a seamless garment woven with the interconnected thread of Israel's history. God was not on the sidelines but God was involved in the intricately woven fabric of Israel's history.

Nehemiah was a person of prayer, a community organizer who both prayed and fought. He understood both piety and work and emphasized cooperation in military defense.

Nehemiah's model of sacred spiritual leadership provides a series of strategies for realizing the vision set forth in this current exercise. Nehemiah whose very name meant "the Lord comforts" refused to be comfortable when the very dignity of his people had been denied. He had heard from his brother Hanani that the walls of his beloved Jerusalem had been broken down and burnt by the enemy and he was deeply troubled in his spirit. He could not continue in his own comfortable state while his people were in desperation.

Although Nehemiah was now in a privileged position in the second highest office in the land he was still deeply sensitized to the plight of the "least of these." Although he was now the king's cupbearer, he was well acquainted with hard work and knew what it meant to come up through the ranks. Nehemiah could not forget the plight of his people and began to seek recourse and a means to rebuild the walls. He thus set out on a quest to bring comfort to his people by a rebuilding of the walls.

Jerusalem had been destroyed by the Babylonians in 586 BC. (2 Kings 25:10) Despite repeated efforts to rebuild the wall, the city was still in a state of ruin. Without

the protection of the wall the people who dwelled there were left defenseless. This defenselessness caused them to lose status in the eyes of other nations and ultimately their own self-respect. This in-depth understanding of the situation caused Nehemiah to become grieved in his spirit and this intense grief propelled him to do something to remedy the situation. It is interesting to note that there were many who had seen the desperation of the situation but it took a person of faith and courage to believe in the possibility of there being restoration of the walls and of the faith of the people.

Nehemiah's first strategic move was to go to God in prayer and fast and petition God on their behalf. Nehemiah begins his prayer with adoration and worship. We see that Nehemiah humbles himself before God because he prays "I beseech thee, O Yahweh, God of heaven, the great and awesome God.' Nehemiah recognizes that God is all powerful and that the problem is way greater than him and his plans. It is noted that Nehemiah's prayer is based upon scripture. Even though he had been raised in an idolatrous land it is apparent that he still had applied himself to the word of God. This was evidenced in his knowledge of the scriptures. The text shows that Nehemiah prayed continuously for four months and his attitude was one of repentance and submission.

Nehemiah does not offer a perfunctory prayer at the beginning of the task but instead Nehemiah is seen as a person of constant prayer. He understands that God has the power to rebuild the walls and it is on this power that he relies. By praying the word of God he speaks God's purpose into life's situations. He does not become impatient or discouraged but continues to petition God until he receives an answer. It is from this backdrop that Nehemiah goes before the King in Nehemiah 2: 5. *The New Jerome Bible*

Commentary states that "His recourse to prayer is based on the conviction that God directs events and that he prompts leaders."

The second strategy employed by Nehemiah was that of preparation. Nehemiah determined what needed to be done and then carefully planned in order that he would succeed. When Nehemiah had the attention of the king and the king asked him what he needed for his journey, Nehemiah was prepared. He answered the king with specifics. He does not demand but requests in a spirit of humility by saying, "If it pleases the King". (2:5). Nehemiah first of all requests permission to go to Judah that he might rebuild the wall. He does not ask the King to send somebody else or representatives from his kingdom. Nehemiah demonstrates his own willingness to both work and lead in the rebuilding of the project.

John Maxwell in the *Maxwell Leadership Bible* states that Nehemiah "powerfully illustrates the role of initiative in a leader's life." Maxwell asserts that it is Nehemiah's preparation that enables him to initiate and gave him insight as to how to approach the situation. Maxwell outlines that Nehemiah knew how long the project would take (2:6) and was able to give King Artaxerxes a definite time period for his absence. Nehemiah knew how to get there and (2:7) and asked for letters of permission to pass through the provinces beyond the river to Judah. Nehemiah knew what he needed to get the job done (2:8) and requested timbers from Asaph to make beams and gates for the wall and Nehemiah knew God's hand was upon him (2:8). "Nehemiah got all he requested because the hand of the Lord rested on him."

These observations by Maxwell substantiate the researcher's understanding of leadership and the need for persons who will lead in impacting change to be totally

prepared and well organized in seeking support from others in their endeavors.

Nehemiah requested letters to the governors of the province beyond the river so that he might be allowed to pass through (2:7). He also requests a letter to Asaph, the keeper of the king's forest, that he might be given timber to rebuild the walls (2:8). These are two key elements in leadership; authority and resources. It is extremely difficult to get a task done and mobilize individuals without the proper authority to do so. One may have all of the skills and zeal in the world but it is necessary for the leadership to have given that individual the authority to operate in order that they might have the necessary cooperation from other individuals. Nehemiah understood that without the proper credentials he might not even be allowed access to the area that he wanted to rebuild. He also understood the need for resources. Rebuilding of walls required timber so Nehemiah asked for what he needed and his request was granted. Nehemiah had also done his homework. He had scouted the land to determine that there was timber that he could utilize in the rebuilding right there in Artaxerxes' territory.

Nehemiah is not only able to identify the forest that the timber can be found in and its location, but he is also able to give the name of the man that is in charge. This type of diligence in preparation for consultation with royalty makes it that much easier for the person to answer in the affirmative. Many times individuals will go into situations unprepared. This suggests that they do not value the person's time or level of authority. Nehemiah understood all of these principles and strictly adhered to them.

It is interesting to note that Nehemiah requests what he needs before he leaves for Judah. He does not just show up praying, but he comes with the necessary materials and

the required authority to do the job. In executing major projects it is necessary to identify resources required before the task is begun.

The third strategy that Nehemiah employs is partnership. Nehemiah partners with God in prayer, he partners with the King and he partners with the people. Nehemiah understood the value of partnerships and good relationships. He values his relationship with the King because he entreats the king with respect and humility. He does not demand a response or even express his concerns in a manner that would cause the King to think he was implying guilt on the part of the king. He instead carefully answered the King and ensured that his plans did not in any way conflict with the king's by repeating "If it pleases the king."

Nehemiah's request from the King for letters to the respective individuals demonstrates his understanding and respect for partnerships. He clearly understands that he will need to work in partnership with the leaders in the respective areas and that the endorsement of the King will help to establish these relationships and solidify the support of these individuals. By including these individuals in his plans and engaging their support he is able to get their "buy-in" in the execution of the project.

The fourth strategy for leadership that is found in this text is perseverance and positivity. A leader must be willing to be faithful and courageous until the task is completed. From the inception of the wall building project, Nehemiah began to experience opposition and potential setbacks. There were distractions and confrontations but he stayed focused on his purpose. In verse 7 we see that there is a hint of the possibility of challenges along the way as Nehemiah requests letters for the governors of

the province Beyond the River that will carry him through the region until he arrives in Judah.

In verse 10 we see the first overt signs of negativity and opposition when Sanballat the Horonite and Tobias the Ammonite are displeased when they hear that someone is coming to seek the welfare of the people of Israel. This reminds us that when one is in leadership everyone will not be pleased by plans to render good deeds and some will even plan to thwart great plans. Nehemiah demonstrates that the leader must value their work and mobilize their resources in order to successfully proceed. They cannot become distracted or dependent in the face of adversity but must continue in spite of potential setbacks or opposition.

The fifth strategy that this text uplifts is the need for praise to God. Throughout Nehemiah's plans and proceedings he constantly gives the praise to God for all that is being accomplished. He is in constant communion with God and does not at any time begin to take the glory for himself. In verse 8 Nehemiah does not credit himself for the response of the King to his requests but attributes it to the "bountiful" hand of the Lord upon him which is derived from the Hebrew word *"towb"*. In verse 4 before he responded to the King he spoke with God and then answered. This is an important concept because when one gives all credit to God, there is little room for jealousy or envy. Also when one is being led by God there is little fear of failure. This overwhelming belief in being in the will of God divests one of responsibility for the outcome of the project because ultimately God has been given full control.

When violent threats began Nehemiah took care to protect their camp while continuing to complete the project as mandated by God. There were setbacks along the

way but Nehemiah never allowed these obstacles to get in the way or discourage him. Nehemiah demonstrated great faith and stayed open to hear all feedback both the good and bad. He did not become offended when members of his team faltered. He instead sought ways to meet their needs and alleviate any fears. He continued to persevere in prayer throughout the rebuilding of the wall and did not stop even when the project was completed. At that point he began to sing psalms of rejoicing and gave the credit to the one who had sustained him throughout the process.

In the researcher's development of the ministry model the strategies that are outlined in this exposition were employed in the project's execution. The researcher had to carefully plan for the project which required prayer and divine guidance. In order to have the project approved the researcher prepared before presenting the model to the Bishop for approval and the committee members for "buy-in". As the researcher was not the established leader of the conference or a pastor, they had to carefully manage relationships. They had to develop the workers for the initiative while working alongside the established leadership and they had to respect the position of the conference leader while following the mandate of the Bishop. They also had to carefully manage relationships with the various organizations and individuals that were partners in the initiative.

During the course of the execution there were challenges and setbacks but it was important to persevere in order that the walls of the church could be rebuilt and the once pertinent presence of the AME Church in Bermuda could be reestablished.

THEOLOGICAL FOUNDATION

The theological background out of which this project evolves is the social gospel theology of Walter Rauschenbusch and the theology of John Wesley. It is the premise of this researcher that the tenets that undergird these two schools of thought most accurately embrace the ideology that provided the impetus for the development and implementation of the Super SoulFest and the process that led to its ultimate execution. Born out of the cries of disillusioned parishioners, the Super SoulFest was designed to both call the church to a period of renewal and recommitment and to point the government of the day to a solution to an economic problem that would not further contribute to the erosion of the spiritual fabric of the Bermuda community.

By applying the principles of both of these theological modalities the researcher was able to develop a relevant model for ministry in the twenty-first century that would call individuals into a renewed relationship with their creator and begin to lay the foundation for the ultimate evangelization of the masses.

Almost one hundred years following the historic 1908 founding of the Federal Council of the Churches of Christ in America in the city of Philadelphia, the opening phrases of the declaration made at that historic gathering during the session devoted to "Social Service" still resonates as a call to action to the twenty-first century churches throughout the world. Walter Rauschenbusch in *Christianizing the Social Order* refers to this declaration as "the common sense of the protestant churches of America". The declaration begins:

> We deem it the duty of all Christians to concern themselves directly with certain practical industrial problems. To us it seems that the church must stand-
>
> For equal rights and complete justice for all men in all stations of life. For the right of all men to the opportunity for self maintenance. A right ever to be wisely and strongly safeguarded against encroachments of every kind. For the rights of workers to some protection against the hardships often resulting from the crises of industrial change...[14]

It further declares:

> "For a living wage as a minimum in every industry, and for the highest wage that each industry can afford
>
> For the most equitable division of the products of industry that can ultimately be devised...[15]

These excerpts from this declaration captured the essence of the emerging problems in Bermuda. With the decline in tourism and other industries and the rapidly rising cost of living, life was becoming unmanageable for growing segments of the island's population. The church appeared oblivious to this emerging crisis much like the nineteenth century church that birthed Walter Rauschenbusch's social gospel theology.

Walter Rauschenbusch was the leading theologian of the Social Gospel movement during the first two decades of the twentieth century. There were many prominent ministers of that day who became involved in the movement's mission to meet social needs through the institutional Church; however Rauschenbusch gave this growing movement a theology. This legitimized it in mainstream American Protestantism.

In examining Rauschenbusch's social gospel theology we find that he asserts:

> The religion that lived in the heart of Jesus and spoke in his words not only had a social faith; it was a social faith... The Kingdom of God calls for no ceremonial, for no specific doings.... Like Jesus,

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[14] Walter Rauschenbusch, *Christianizing the Social Order* (New York, NY: Macmillan),14-15.

[15] Ibid.

> it makes love to God and love to man the sole outlet for the energy of religion and thereby harnesses that energy to the ethical purification of the natural social relations of men.... We are a wasteful nation. But the most terrible waste of all has been the waste of the power of religion on dress performances.... The Kingdom of God deals not only with the immortal souls of men, but with their bodies, their nourishment, their homes, their cleanliness, and it makes those who serve these fundamental needs of life, veritable ministers of God....If the Kingdom of God on earth once more became the central object of religion, Christianity would necessarily resume the attitude of attack with which it set out. It had the temper of the pioneer. But where it has taken the existing order for granted and has devoted itself to saving souls, it has become a conservative force, bent on maintaining the great institution of the church and preserving the treasure of doctrine and supernatural grace committed to it. When we accept the faith of the Kingdom of God, we take the same attitude toward our own social order which missionaries take toward the social life of heathenism....The Church would have to "about face". The centre of gravity in the whole Christian structure of history would be shifted from the past to the future.[16]

Rauschenbusch had served as a pastor in the "Hell's Kitchen" neighborhood in New York City and had experienced firsthand the hopelessness of mankind when confronted with an unjust working environment and inadequate living conditions. Rauschenbusch as a proponent of liberal theology sought to apply the teachings of Jesus to working towards remedy in these unpalatable situations. He charged that evangelicalism made "salvation too individualistic" and that the kingdom of God was the ultimate goal of faith. He resisted the focus on personal salvation as the primary goal of religion and insisted that faith was best lived out in one's commitment to their fellow man and bringing God's kingdom here on earth.

While this researcher is in agreement with Rauschenbusch's concept of social gospel and the imperative of the church to be fully engaged in bringing God's kingdom

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[16]Ibid., 96–102.

on earth, it is their belief that it is only through one's personal salvation experience that an individual is truly able to live out the kingdom mandate. It is this deep encounter with God that is the propelling and sustaining force in one's ministry to their fellow humans and the ensuing struggle against the evils of the world that would seek to subjugate and ultimately destroy the spirit of the oppressed. In the words of John Wesley, "This love of human kind cannot spring but from the love of God."

As a descendant of the Methodist tradition and a researcher seeking to find solutions for an African Methodist Episcopal communion the researcher has sought to incorporate the theology of John Wesley into this ministry model.

John Wesley was an Anglican cleric who became one of the chief founders of the Methodist movement. This movement was based on the spiritual principles of prayer, bible study and fasting and focused on personal salvation as the goal of spirituality.

The exploration of an appropriation of Wesleyan theology for the twenty-first century is presented by John B. Cobb in *Grace and Responsibility: A Wesleyan Theology for Today.* In this ground breaking work, Cobb does not suggest that this generation should just simply repeat Wesley's thoughts but instead he seeks to "reappraise his work and the relevance of his thought for our time in order to find a shared basis on which to move forward."

John O. Gooch observed that "For John Wesley all economic problems were ethical problems and therefore, they were religious questions. Wesley believed that religion was not confined to Sunday morning, but related to all of life. In his day, as in ours, the problems of making a living took up most of a person's waking hours.

Therefore he argued, the whole area of economics is the most obvious place to work at cultivating holy living."[17]

It is with this in mind that the researcher began to formulate the ministry model. Amongst the first considerations was answering the questions as to who we were as African Methodist Christians, what was our mandate in this current context, and how truly committed to it were we as a people. The following words from Cobb captured the essence of the researcher's observation:

> We may hope indeed, must hope, that if we renew ourselves in a truly Wesleyan theology, we will have a message of universal urgency, good news for all. With such a message we will return to a ministry to the poor and marginalized as well as to the affluent. But if our message is to be convincing to ourselves, we can only begin where we are. And if our message is not genuinely convincing to us, it will not be good news for others. Pressuring ourselves to "evangelize" when we do not know whether we have good news to share only digs us deeper into the pit of in-authenticity.[18]

John Wesley had lived out his beliefs in not only his dedication to his own personal spiritual growth but in his interpretation of the importance of one's own spirituality being demonstrated in one's concern and commitment to uplifting others. Wesley's identification with and commitment to the poor in society was evidenced by some of his journal entries:

> On Friday and Saturday I visited as many more as I could. I found some in their cells underground: others in their garrets, half-starved with cold and hunger, added to weakness and pain. But I found none of them unemployed, who was able to crawl about the room. So wickedly, devilishly false is that common objection, "They are

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[17] John O. Gooch, *John Wesley for the 21st Century: Set Apart for Social Witness* (Nashville, TN: Discipleship Resources 2006), 68.

[18] John B. Cobb Jr., *Grace and Responsibility: A Wesleyan Theology For Today* (Nashville, TN: Abingdon Press 1995), 15.

> poor, only because they are idle." If you saw those things with your own eyes, could you lay out money in ornaments and superfluities?(February 8-10, 1753, Journals, Vol. II, pages 279-280).

Wesley, according to Gooch had reacted to poverty in two ways. "On one level, he did everything he could to care for the poor. On another level, he attacked the economic injustices of his day and proposed specific remedies to those injustices. And he did this on the ground of Christian ethics and the living out one's faith in every area of life."[19]

In order for the AME Church in Bermuda to have an authentic presence in the community in the twenty-first century there needed to be clear self-examination and renewed spiritual commitment amongst its membership. This process while being collectively pursued needed to have its roots in a personal encounter with the creator.

The founder of the AME Church, Richard Allen had embodied this premise in his life's ministry. From as early as his status as a newly released former slave, Allen had endeavored to demonstrate his inner spiritual experience through his outer actions. In Albert Raboteau's essay, *Richard Allen and the African Church Movement*, Raboteau illustrates this commitment in his statement that "Allen later explained that he and his brother worked harder after conversion in order to disprove the old canard that 'religion made worse servants'. That piety and work were linked together remained a constant conviction in Allen's mind, no doubt because the combination of the two proved so successful in his own life." In this same essay he explains that Richard Allen's primary motive for organizing a separate church was "his desire to seek out and instruct 'his African brethren' few of whom attended public worship at all." "The failure of white

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[19] Gooch, *John Wesley for the 21st Century*, 69.

clerics to evangelize blacks proved to Allen that it was *their* calling to convert and pastor black people."[20] Allen was not content to leave the task unfulfilled but saw his identification of a need and his ability to trust in a God who would give him the strength to perform the task as a fulfillment of his purpose on earth; thus his identification with the theology of Wesley and adoption of its tenets in the establishment of the African Methodist Episcopal Church.

Wesley as described by Albert C. Outler was "quite unwilling to separate evangelism from liturgy or the sacred life of the church, or from the sacramental life of the church, or from social revolution." [21]

Outler explains:

> He understood, as we had better, that a vital part of the church's evangelistic mission is – to herself! Nominal Christians are as obvious postulants for the hearing, and rehearing of faith, for the joys of life in the Spirit as any of the unchurched – and until the proclamation of the Christian evangel occurs as the witness of a vital, life-giving church, the Word made audible will not become the Word made visible and it will continue to fail in its full effect.
>
> Give us a church whose members believe and understand the gospel of God's healing love of Christ to hurting men and women. Give us a church that speaks and acts in consonance with its faith – not only to reconcile the world but to turn it upside down! Give us a church of Spirit-filled people in whose fellowship life speaks to life, love to love, and faith and trust responds to God's grace. And we shall have a church whose witness in the world will not fail and whose service to the world will transform it."[22]

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[20] Albert J. Raboteau. 1998. *Richard Allen and the African Church Movement* published in Leon F. Litwack and August Meier, *Black Leaders of the Nineteenth Century.* Chicago, Il: University of Chicago Press, 2.

[21] Albert C. Outler, *Evangelism and Theology in the Wesleyan Spirit* (Nashville. TN: Discipleship Resources, 1996), 38.

[22] Ibid., 39.

By embracing this Wesleyan modality the researcher sought to develop a model for ministry that would have this type of transformative power in today's society. While the second aspect of the ministry model has been described and interpreted as creative outreach in today's ministry context, it in actuality was the human enactment of the biblical mandate of the word becoming flesh. There was a need to be able to reach the people with the message of Christ in a manner that they would understand and be able to receive. Outler observed that "Wesley understood, as we have forgotten, that it is the Word made visible in the lives of practicing, witnessing lay Christians that constitutes the church's most powerful evangelistic influence." [23]

In *A Plain Account of Genuine Christianity,* Wesley states:

> Above all remembering that God is love, he is conformed to the same likeness. He is full of love to his neighbor; of universal love, not confined to one sect or party, not restrained to those who agree with him in opinions, or in outward modes of worship, or to those who are allied to him by blood or recommended by nearness of place...But his love resembles that of him whose mercy is over all his works.[24]

With this in mind the model emerged of an outreach effort that did not ask the recipients for anything but was focused on the membership seeking out ways to show God's love to the community. The other aspect of the outreach was to demonstrate God's presence in every aspect of the life of the believer. There was no delineation of sacred and secular but Christ lived out in the day to day existence of each individual.

Cobb stated that "Wesley's greatness lay in his ability to size up the situation of his time accurately and to shape a ministry that was amazingly effective in that situation."

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[23] Ibid., 22.

[24] Albert C. Outler, ed. *John Wesley* (New York, NY: Oxford University Press 1964), 184.

He went on to say that "Perhaps to be faithful to Wesley would be to size up the situation of our time with equal accuracy and to structure our ministry in terms of this analysis."[25]

Rauschenbusch had understood the importance of this in his Social Gospel theology. He evaluated and understood the signs of his times and then developed a social construct that would address the issues of the day. Rauschenbusch championed the causes of the disenfranchised workers and challenged the government of the day to respond. He then worked along with the government in addressing the ills.

An observation by Terry Matthews of Wake Forest University in his online syllabus is that "The Social Gospel was not a revolutionary attack on capitalism from the outside, but a reforming effort from within. It showed a timely awareness that society is more than the aggregate of individuals composing it, and recognized that Christianity has deep ethical obligations to society."

This obligation cannot be confined to one segment of the community or one religious sect, but it is imperative that it be inclusive of all of humanity. This was Wesley's approach to ministry and was reflected in Rauschenbusch's response to the challenges of his day.

In the twenty-first century, while much emphasis has been placed on building congregations and exclusive fellowships, if the church is to be true to the biblical mandate it must broaden its focus and expand its reach to embrace all who would respond to its call.

John Gooch asserts that for Wesley, being a Christian was about loving God and loving one's neighbor as yourself. This meant that we were to "band together" as

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[25] Cobb, *Grace and Responsibility, 7.*

Christians and make a difference in the world. Our call is to be one in the true sense of ouikomene.

This understanding provided the basis for the ministry model component which focused on collaborative partnerships. Rauschenbusch had embraced this in his social interventions and banded together with the government to address the ills of his day. Wesley called on his followers to join with those surrounding them in pursuits that would uplift all of humanity regardless of religious affiliation.

In the response to be constructed for today's challenges the church must be open to all possibilities and develop ministry models that will speak to persons from all walks of life. Beginning with the church, these developments must spring forth from a genuine love of God and all of humanity. The Church must continue to be a prophetic voice in the articulation of the ills of the day while partnering with others to address these ills.

Both Rauschenbusch and Wesley laid the foundation theologically for what would prove to be a turning point in the life of the AME Church in Bermuda. There was to be an awakening, a challenge for the church to take an introspective view of "where they were" and a decision to be made as to whether they would glory in the past or take the necessary steps to be relevant in the present and alive in the future.

CHAPTER FOUR

DESIGN AND METHODOLOGY

PROJECT BACKGROUND

At the 2004 General Conference of the AME Church, a new Bishop was appointed to serve as Presiding Prelate of the First Episcopal District of the African Methodist Episcopal Church which is comprised of churches within New York, New Jersey, New England, Philadelphia, Delaware and the island of Bermuda. Ironically, this new bishop's first pastoral appointment nearly forty years prior had been to a little church in St. David's, Bermuda called St. Luke and he had a special affinity for the island.

Shortly after his appointment to The First District, the new bishop visited the island and observed that the once prominent presence of the AME Church in Bermuda had diminished in extreme proportion. He shared stories of earlier days of ministry on the island and the many ways that the AME Church had impacted the social climate and been a haven for individuals leading them to God. The Bishop indicated that he wanted to see resurgence in the church's impact on the island and increased efforts to unify the congregations and reclaim many of the individuals who had been a part of the AME communion but were no longer a part of any church. He also challenged the leaders to develop models of ministry that would reach the many unchurched members. It was

noted by the Bishop that many of the persons that had been actively involved in the church as youth were no longer present.

These observations and direction were received with great acclaim by members of the AME Church in Bermuda. His comments had mirrored the cries that had been heard throughout the AME Churches in the island in the preceding years and it was with a feeling of great expectancy that the membership waited to see what the future would hold for their great Zion. There had been a mood of discouragement and discontent among many of the membership, both laity and clergy, that had begun to predominate Annual Conferences and other meetings where there was opportunity to explore the state of the church and the country. A Bermuda Conference Task Force had been created in 2001 to address the concerns that were being raised and to act upon the recommendations that were being put forth and agreed upon in the various conference literary reports. While efforts had been made to enact some of the minor proposals, there was still a great demand for a response from the church that would have a major impact on both its membership and the Bermuda community as a whole.

At one of the Conference meetings during this period there was a discussion regarding the need for there to be a revitalization of the Tourism industry and the impact of its decline on the social fabric of Bermuda. There was also concern raised by church members regarding the marketing campaigns (signs to Sin City) and other tourism initiatives that were being introduced that seemed to run counter to the spiritual principles which were intricately woven into the island's cultural framework.

In a subsequent meeting with the ministers in the conference the Bishop suggested that as opposed to simply speaking out against government initiatives that the AME

Church could be more effective in its position by demonstrating the viability of other markets that could contribute to the revitalization of the tourism industry. He stated that we should be seen as a solutions oriented institution as opposed to just "fussers'. Referencing large religious conferences that were being held all over the world, he proposed a large outdoor evangelistic campaign at the National Stadium with large numbers of persons from both Bermuda and overseas in attendance as part of a planned response to both the AME Church's need to reestablish its prominence on the island and the tourism puzzle. He then charged the ministers present to develop such a plan. The researcher developed this model for ministry in response to this request.

The project model consists of the eleven AME Churches joining together in a structured program of renewal and revitalization while engaging in a plan of outreach to the entire community. The model seeks to explore the hypothesis that by the AME Churches in Bermuda coming together for a specified time to recommit themselves to ministry through prayer, united worship, and creative outreach in preparation for a major event that would help to revitalize the Tourism industry, that their presence would be once more felt in the community and reflected in policy-making and their membership would be revitalized to continue in its mission of empowerment. Individual components of the project included; eight united worship experiences, viewing of the film "Transformation in the Marketplace" by Ed Silvoso, combined artistic ministry at ten major public events, an eleven week prayer and ministry campaign that will cover specific ministry target areas surrounding the AME churches on the island, and weekly combined intercessory prayer meetings. The period of renewal and outreach was to culminate with The Super SoulFest a five-day Evangelistic Explosion including worship

and fellowship with participants and attendees from both Bermuda and overseas. The Super SoulFest would be promoted and televised worldwide in an effort to assist in the resurgence of the Tourism Industry and position Bermuda as an ideal destination for faith-based events and individuals seeking spiritual renewal.

The Super SoulFest was unlike any other Christian event that had been held on the island before and involved a large degree of risk. There would need to be an expenditure of finances to launch this initiative and extremely efficient execution to ensure its success. The actual event would consist of five power-packed days of worship services, workshops, leisure activities such as swimming, golf and fishing, boat cruises, a comedy show and arts events.

Walt Kallestad in *Entertainment Evangelism* speaks of a cultural barrier that exists between churches and secular people. He asserts that churches that would reach much greater numbers of secular people must pay the price of identifying more strongly with the people in their mission field. It is the researcher's belief that the church must become more user friendly and that it is incumbent for Christians to be seen as ordinary people with the same interest and desires as their non-churched counterparts. By incorporating of leisure time activities and artistic events into the schedule of the SSF there will be a visible expression of the similarities between Christians and non-Christians and a dispelling of the myths of Christianity being boring or totally consisting of only church as an outlet for believers.

The diversity of ministry events to be offered at the Super SoulFest was to be able to reach various sectors of the community and all different age levels. From young children to seniors there was something available that would appeal to their demographic

regardless of age. The Discovery Zone Kids Camp was for 5-12 year old was available each day and provided outings and activities with a Christ –centered approach. Each evening following the worship service there was a dessert and fellowship hour that was largely tailored for the "older" crowd. This featured home-baked Bermuda desserts being served with tea and coffee in a relaxed setting with music and board games available for those who wished to participate. These varied activities were designed to demonstrate that Christianity is more than Church and that one's faith is lived out in one's day to day existence and their relationships one with the other.

In preparation for the SoulFest, the researcher along with an intercessory prayer leader and members of the Conference Evangelists compiled and produced an eleven week Prayer and Ministry guide. The guide consisted of an outline of the Purpose of the Super SoulFest, a Plan of Action, outline of the Super SoulFest Celebration, writings on prayer, and suggestions on how members could participate. The main focus of the booklet was the eleven week outline of prayers and Ministry target areas for each week. The eleven week outline of prayers was comprised of scriptures to pray in order that individuals could be praying the word of God and becoming acquainted with what the Bible says about our areas of concern. These were referred to as Weekly Prayers of Hope. The scriptural prayers were adapted from the Praying in Victory online booklet by Carol Ann Kononova.[1] Kononova states, "When we speak and pray the Scriptures, we are coming into agreement with God, and His power is released to answer our prayers."

[1] Carol Ann Kononova, *Praying in Victory,* www.prayingscriptures.com/praying-in-vicory.shtml, (Retrieved March 2006).

In *The Purpose Driven Church,* Rick Warren states that :

> *"Absolutely nothing will revitalize a discouraged church faster that rediscovering its purpose... Unless the driving force behind a church is biblical, the health and growth of the church will never be what God intended. Strong churches are not built on programs, personalities or gimmicks. They are built on the eternal purposes of God.* [2]

The Ministry Target areas were centered on the areas that surrounded each of the eleven AME Churches. During each week individuals were encouraged to focus on the particular area being highlighted with emphasis being placed on ministry opportunities to the residents in the area and the key institutions located there. It was recommended to the members of the church that instead of preaching to individuals that they try to share Christ's love in practical ways on their jobs and throughout the community. The researcher referenced the Random Acts of Kindness phenomena that had taken place in the 80's that encouraged persons to practice uncommon acts of kindness to unsuspecting individuals as an approach that could be employed by members seeking to touch the lives of others. This focus on every day outreach as a key component of the ministry model was based on the Messiah model which saw Jesus engaged in the everyday life of individuals and walking and talking with those whom he would touch.

A list of prayer walking ideas for each week in each community specified was included in the booklet. This was to entreat individuals to pray in the very areas that they wanted to see God move. Persons were directed to utilize the list as a guide in their prayer time as together the AME Church entreated God on behalf of each community.

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[2] Rick Warren, *The Purpose Driven Church* (Zondervan Publishing House, Grand Rapids, MI, 1995), 82.

The second half of the booklet outlined the ministry areas in preparation for the Super SoulFest and the key leaders in each area. Persons were asked to carefully evaluate their spiritual gifts in order to determine in which area they could best serve and then asked to sign up to participate. While this was an initiative of the AME church it was open for other Christians to join in and be a part. This decision was reflective of John Wesley's theology which was focused on salvation for all people as opposed to an emphasis on denominational ties or affiliations.

RESEARCH METHODS

There was a mixed method approach employed utilizing both quantitative and qualitative methods in evaluation of the effectiveness of this project.

The researcher conducted pre and post-event interviews and two on-line event surveys among project participants. One survey was for members of the AME Church in Bermuda and one for the visitors from overseas. The effectiveness in attracting tourists to Bermuda was evaluated quantitatively to determine the numbers of visitors in attendance from overseas. These methods of data collection have enabled the researcher to develop a descriptive report that will document the phenomenon of interest.

Survey Development

The Super SoulFest local attendee survey was designed to capture a number of aspects of the event including:

- How attendees heard about the event
- Demographic details of attendees

- AME Church membership data
- Attendee's rating of the event
- Attendee's participation in pre-SSF worship events
- Attendee's use of Prayer and Ministry Guide
- Attendee's contribution to execution of event
- Attendee's satisfaction with the various aspects of the event
- Attendee's overall satisfaction with event
- Attendee's feeling as to whether the Church should host this event again

The local event attendee's survey is found at Appendix C.

The Super SoulFest overseas attendee survey was designed to evaluate the event's effectiveness from a tourist perspective and included:

- How attendees heard about the event
- Demographic details of attendees
- AME Church membership data
- Attendee's rating of the event for spiritual components
- Number of times attendee had visited Bermuda
- Where attendees stayed
- Whether the attendees would return for a vacation
- What activities the attendees engaged in
- Attendee's overall satisfaction with event
- Attendee's feeling as to whether the Church should host this event again

The overseas guest survey is found at Appendix D

Data Collection Methodology

The primary data collection methods included a two-pronged approach of survey questionnaires and qualitative interviews. In support of these two primary approaches, there was also informal observation of the participants and a quantitative assessment of participation by recording the number of persons in attendance at each event.

Survey Questionnaire

The surveys were conducted by soliciting e-mail addresses from consenting participants and sending an electronic survey to be completed by attendees after the event. This method was restricted to spectators who were willing and able to communicate by e-mail.

Qualitative Interviews

In-depth pre and post event qualitative interviews were conducted with a random sampling of persons who were employed in two different large organizations that were directly impacted by the SSF. Special effort was made to include participation from employees at all levels of the organizations. These interviews dealt with perceptions about the AME Church and Christianity in general prior to the event and then immediately following. The interviews were conducted individually in an informal setting.

The second set of interviews was performed among the context associates who were representative of all AME component constituencies and consisted of both clergy and laity. These interviews focused on the planning and execution of this project and

responses within the church community. These manually recorded interviews were semi-structured in nature and were administered both individually and in group settings.

Data Analysis

Following the mixed methodology approach to data collection the analysis consisted of three different elements: qualitative interview analysis, SSF survey analysis and numerical calculation.

The Results will be outlined in detail in chapter five.

CHAPTER FIVE

FIELD EXPERIENCE

Once the Super SoulFest project was approved and the go ahead given for its implementation, plans began to be made for its ultimate execution. The decision was made to launch the project in the spring and summer of 2006. One of the members of the Steering Committee coined the theme "*Catch the Wave*" which drove much of the momentum for the process. A representative from the Philadelphia conference was appointed by the Bishop to be the overseas liaison and to effectively coordinate all travel and registration of overseas guests.

The Plan of Action that was outlined by the committee for the Super SoulFest was:

> 1.) Recommitment of our Church through prayer, communal worship, and renewed covenant with Christ.
>
> 2.) Outreach to the community through personal witness, door to door evangelism, increased missionary endeavors, and public celebrations
>
> 3.) Super SoulFest Celebration in August to reach island community and overseas through varied evangelistic events and ministry approaches.
>
> 4.) Follow up of new converts and continued outreach, evangelism and growth.

The Steering Committee met regularly to fully formulate the various components and to develop an organizational structure that would best incorporate the entire

membership of the AME Church. It was decided that the best plan of approach would be to use the various component heads at the Conference Level to lead the different key aspects of the event. They would be responsible for all of the elements of the area they were assigned and would be charged with mobilizing their constituencies to participate. The KidzFest and TeenFest were delegated to the Young People's Department and the Young Adult Network. The Lay Organization was responsible for the Cruise Around the Sound and lent support for the planning of other leisure time activities. The Missionary Department provided homemade desserts and hosted the nightly Dessert and Fellowship Hour. The Sons of Allen led in the coordination of logistics and event setup and breakdown. The Evangelists were responsible for Intercessory Prayer, new convert follow up and outreach efforts during the Super SoulFest such as prison ministry, street evangelism, etc. The Young Adult Network also coordinated the late night activities.

Collaborative Partnerships

Every effort was made to maximize the resources that we had right within the AME Church and the faith community. Persons from the overseas conferences and districts were encouraged to travel to Bermuda for the Super SoulFest. A luncheon was scheduled for local clergy of all denominations to share the vision for the SSF and to encourage their communions to join with the AME Church in this endeavor.

The committee met with representatives of the Bermuda Department of Tourism to propose the feasibility of a faith-based tourism initiative. Representatives included the Chairman of the Tourism Board, the Director of Tourism and the Director of Promotional Services. A proposal was drafted and submitted on behalf of the AME Church for

funding support for the Super SoulFest. The Chairman of the Tourism Board was a Christian and very keen on pursuing the faith-based market. He indicated that he had begun to work on developing this market and was looking for support from the churches and pastors to help put this item on the front burner for tourism. In the meanwhile, the funding request was approved. Both cash and in-kind support was provided by the BDOT. In-kind support included advertising, transportation, venue rentals, and assistance in other areas where the government had responsibility. Other government departments that were approached were the Department of Youth and Sports and the Department of Cultural Affairs. Strategic partnerships were established with these entities and plans forged forward. Other partners included the Bermuda Arts Council and several local businesses.

Spiritual Preparation

Intercessory prayer meetings were held to lay the spiritual groundwork for this initiative. Each Friday evening persons would meet for intercessory prayer in the various AME Churches throughout the island. There were different locations each week and the attendance varied between eight to twenty persons per week depending on the locale. These were high times of repentance and recommitment. The format differed each week as the Spirit led.

In preparation for the time of renewal the researcher and the intercessory leaders in the island compiled a Super SoulFest Prayer and Ministry Guide. Members of the Lay organization and Conference Evangelists volunteered to assist by typing, photocopying

and collating the booklets for distribution. Due to funding constraints a limited number of booklets were prepared.

In preparation for the Super SoulFest the first united service was a Call to Solemn Assembly which was held on Ash Wednesday at St. Paul AME Church in downtown Hamilton. St. Paul has the largest membership in the AME Church in Bermuda and is known as "The Cathedral of African Methodism" in Bermuda. Since the service was on the Wednesday prior to the first Sunday of the month, the traditional AME Love Feast observance was included as a part of the liturgical format for the evening. The service consisted of scriptures read by the ministers in the conference and prayers by the various AME Component Heads. (e.g. Conference Missionary President, Conference Lay President, etc.) This choice of worship participants was in order to hear the hearts of the leadership and to join with them in their vision for ministry. There was also a season of prayers where individuals could lift up corporate concerns as the participants knelt at the altar.

The Solemn Assembly was well attended with standing room only in the sanctuary. The worship was extremely spirited and the response of the members appeared to be one of repentance and a recommitment to ministry. There were tears shed and an awesome presence of God in the room as together the church reaffirmed its mission and mandate. The response was so overwhelming it was then decided that the churches would come together at least once a month in the period leading up to the SoulFest for combined worship and fellowship.

At the end of the prayer service there were commitment forms given out to the members where they could sign up to serve in the various areas that would be required

for planning for the SoulFest and they could pledge financial gifts as seed funds for this endeavor. Buttons inscribed with "CATCH THE WAVE – Bermuda Super SoulFest" were also given out both before and after the service.

As the committee did not wish to detract from the spiritual focus of the evening there were limited announcements regarding the staffing needs of the SoulFest and the clear articulation of the vision. Copies of the Prayer and Ministry Booklet were distributed and members were told that additional copies would be available at their local churches.

The next united service was led by members of the Bermuda Conference Evangelist Team who had experience working with overseas groups involved in nation-changing ministry. The service included the viewing of the film "Transformation in the Marketplace" by Ed Silvoso. This film told four stories on Marketplace Transformation and included strategies for revitalizing other communities. Episode 1 featured the Olmos Prison in Argentina which had once been run by the church of Satan. This prison has now been transformed into one of the most powerful churches in Argentina and serves as a testament of God's transforming power.

Episode two focused on Elk River, a city in Minnesota that has been transformed by prayer and partnerships with individuals in every sphere of life. The city has turned toward God and seen tremendous results. The third episode dealt with the Hawaiian Islands and showed how they had been transformed through prayer evangelism as they had declared "Hawaii belongs to Jesus!"

The fourth episode shared about the Global Day of Prayer in South Africa and how one business leader on fire for God can make a difference and lead to mass

transformation. This film was very inspiring and helped persons to see how God can move if we would just believe. Following the film the evangelists shared of some of their experiences in other parts of the world and there was a brief discussion period. Some of the issues discussed were the challenges we were facing in Bermuda and how the AME Church could lead in transforming the Bermuda marketplace. This service was well received and the evening ended with a season of prayer and recommitment.

Other united services included a Lenten Caravan where the churches came together for worship each night during Holy Week. Services were held on alternate ends of the island from night to night. The week ended with the Annual Good Friday Service which was extremely high spirited and well attended. Each of the services during this period seemed to go higher spiritually as the weeks progressed. The congregants who participated seemed to be highly anticipating the Super SoulFest and appeared to be committed to making an impact in the community.

Outreach and Other United Efforts

The Prayer and Ministry Guide outlined a plan for outreach that covered all areas of the island with each church and surrounding area being the weekly ministry focus. Members were taught to pray the scriptures for each weekly prayer focus area. Prayer walking ideas were offered for special intercessory needs. Each week members were encouraged to share the love of Christ at extraordinary levels through ordinary gifts of kindness and love to residents of each respective area.

One example of the types of witness being shared was an impromptu outreach to staff at a local primary school. The researcher had the opportunity to join with a group of

missionaries in outreach at the St. David's Primary School which is located in the area of St. Luke AME Church. Their mission was to spread joy to the teachers on staff at the school by preparing a scrumptious lunch complete with dessert and beverage. In consultation with the school principal, the missionaries arrived following the morning recess period and replete with matching décor and dining items set up the room for the lunchtime meal. When the staff arrived they were greeted with smiles and waited on by the visitors. The teachers were overwhelmed with the kind gesture and seemed bewildered as to why a group of individuals would travel such a long distance and bring them lunch for no special reason. The most outstanding part of this gesture was the fact that the team had prepared enough food for the staff to take home meals for their entire family and had provided takeout containers in order that this could occur.

The public witness of the AME church was strengthened by outreach efforts during the preparation for the SSF. Little by little, there were reports received of persons commenting on the kind deeds being done. Individuals in the church testified of the blessing they received by having the opportunity to be a blessing. In the months leading up to August the dance troupe ministered weekly at The Culture Festival on Court Street, as well as at other community activities. The involvement of the dancers in the Culture Festival was extremely well received by both the organizers and the weekly event attendees. Their participation was extremely significant as the Culture Festival was a new tourism initiative located in an often overlooked part of the city that had been known previously as a drug-infested area. It was now being developed into the Economic Empowerment Zone (EEZ). As with many new initiatives, it is often difficult to get steady participants due to funding constraints and other challenges, thus the AME

Dancers willingness to support on a continual basis was greatly appreciated. Other musical groups and talent from the AME Churches also supported the Culture Festival in their efforts that summer.

During the Annual Exhibition which is held at the Botanical Gardens the Conference Young Adult Network and Conference Young People's Department joined together to have a food stall. There was a Catch the Wave Banner across the front of the stall and all of the workers wore Super SoulFest T-shirts and other SSF paraphernalia. In addition to selling food, the stall also had available the SSF Buttons and T-shirts for sale and team workers went throughout the stands handing out flyers. One of the leading youth choirs in the AME Church was a featured guest in the Gospel Concert at the Exhibition and they wore SSF T-Shirts for their performance. This made a bold statement to the crowd and persons began to ask for more information on the Super SoulFest and Catch the Wave.

The AME Youth of the Year, and other youth representatives, was featured prominently in the Bermuda Heritage Day Parade on May 24th. A beautiful float and cavalcade utilizing a convertible sports car was designed and constructed by the pastor of Vernon Temple and one of the local exhorters from that congregation. Approximately fifteen persons marched or drove with the float in the parade wearing Super SoulFest T-Shirts. They carried large Banners in front of and behind the float with the AME Church Logo and information on the upcoming Super SoulFest prominently displayed.

The Annual Bermuda Heritage Day Parade is one of the island's most celebrated events thus it was significant for the AME Church to be a part of this public celebration. There are usually several floats in the parade along with majorettes, dance teams, bands,

music trucks and gombeys. Thousands of persons line the street to watch the procession and are known to set up the night before in anticipation of the event. As the float drove by with the AME young people and walkers and dancers waving, many members of the AME Church joined them for portions of the route as an act of solidarity. While the number of walkers fell far short of the original goal of one hundred persons, it was great to see many persons along the route wearing Super SoulFest T-shirts and buttons. The buzz was building as persons began asking about the Super SoulFest and Catch the Wave.

Planning and Execution of the Event

Members of all eleven AME churches played a pivotal role in both the planning and execution of the Super SoulFest. Persons were utilized to serve in several different areas in preparation for the event. Two lay persons from Bright Temple AME Church led in the Lay involvement of this significant initiative of the AME Church along with several others who provided countless hours of service and support along with prayer and financial gifts.

The Worship and Praise components of the event were organized several months in advance. A musical team was formed and rehearsals for the Super SoulFest Mass Choir began. One of the young adults from Bethel AME Church wrote a theme song for the SoulFest called "Catch the Wave". The music was lively with a strong Caribbean beat. The SSF liturgical dance troupe was formed and persons from other faith communions were invited to participate. Choir and dance rehearsals and Creative Arts

Workshops were held at various venues throughout the island to prepare for the Mass Choir and SSF dance troupe.

The evangelists met regularly and held training sessions in evangelism in preparation for any influx of souls as a result of the SSF. The Intercessory prayer team continued to meet weekly for prayer at various venues.

From an administrative standpoint committees were formed and tasks delegated within the various components of the AME Church. An organizational chart was formulated and each committee was given autonomy to operate with clear guidelines and lines of accountability. Report meetings were held each Thursday at St. Paul. These meetings were very informative and helped to keep all abreast on what the status of the plans were.

Overseas Elements

Shortly after the official announcement of the Super SoulFest plans began to promote the event overseas and achieve the goal of assisting in the revitalization of the Tourism industry. Drawing from the over 300 churches which comprise the First Episcopal District of the African Methodist Episcopal Church, the Bermuda Super SoulFest was designed to attract a minimum of four hundred visitors to the island during the third week of August. An overseas travel coordinator was appointed and began to invite our brothers and sisters from the United States to attend the Super SoulFest.

Each of the eighteen Presiding Elders in the First Episcopal District was asked to register a minimum of twenty-five persons for this event. The event was promoted at each gathering of the First Episcopal District including Annual Conferences, District

Meetings and other joint gatherings. In addition, information was sent to local churches and individuals throughout the District. Display booths were set up at each of the Annual Conferences which were held between March and May, and at the First District Planning meeting which was held in early June. The District Flame, a monthly publication of the First Episcopal District was used prominently as the main vehicle for print advertising. Additionally flyers, brochures and visual displays were available at each major gathering.

As a precursor to the Super SoulFest the First Episcopal District Lay Organization held its Annual Meeting in Bermuda on March 3-5. This was followed by several overseas guests coming to the island the following week for the Bermuda Annual Conference which was held from March 7-12. Combined attendance at these two events for overseas guests was approximately 250 persons. Each person who attended either of these two conferences from overseas was granted a non-transferable waiver of their registration for the Super SoulFest. It was expected that they would help to spread the word and encourage others to attend the Super SoulFest.

In an effort to attract event participants from the other areas within the AME Church the Super SoulFest was highlighted on the official website of the Connectional AME Church as well as the websites of some of the other connectional departments of the AME Church. There were Links to the Super SoulFest site from each of these websites and websites of churches within the First District.

In partnership with the Bermuda Department of Tourism the Super SoulFest was advertised to several million individuals via the internet through their various contacts and the event had a link from the BDOT website. In addition to advertising to the general community through the BDOT outlets the Super SoulFest was advertised to the faith

community through The WORD Network. It was advertised in print media through publications targeting the faith community such as Gospel Today, etc. Web-based advertising for the international faith community was via Gospelcity and other Christian web companies.

Use of Technology

The use of modern technology played a key role in the planning and promotion of the Super SoulFest. One of the young adults in the church who had recently graduated from college with a degree in Graphic Communications became the right-hand person of the researcher as they advanced this project. From the very beginning, the attention of the audience was captured with the distribution of inviting, professionally produced literature announcing the SSF. The brochures and pledge cards were colorful and the imagery suggested an exciting event that would be highly spirited. A website was launched that had all of the information regarding registration, travel, daily schedule of events, and names and bios of participants. Web lists were generated and communication was readily available through both email and a 1-800 number accessible from overseas. The banners that announced the SSF were colorful and well constructed. Each local AME church purchased a huge banner for display outside their edifice. This resulted in the message being prominently displayed throughout the island as most of the churches were located on main thoroughfares.

Committees met via conference call and email was the key communication vehicle for the event. This prompted many older members to become more

technologically savvy and in the instances where they did not have computer access team members kept them up to date via the phone.

The final event surveys were electronically produced online and were distributed and collected via email. There were a limited number of surveys made available as hard copies and the data inputted into the computer as these were received.

This technological approach to the planning was well received by the members as it fit into their standard manner of operating. Individuals' time was extremely precious and they welcomed the means to receive information online without long meetings and tiring agendas.

Changes and Challenges

An undertaking of this magnitude was not without its challenges. The researcher will highlight just a few. Approximately three months prior to the main event the group reached an impasse with regard to the selection of the venue for the event. There were different schools of thought and different age ranges in the leadership which resulted in differing views as to what was the best venue for the SSF. The original venue proposed by the Bishop had been the National Stadium, however as time evolved and the steering committee formulated, this aspect of the planning had taken a different direction. Several of the Steering Committee members had grown up in an era in the church when there had been tent revivals and they had explored and begun to prepare for a large tent at the Botanical Gardens for the main event. When the young adults learned of this plan they began to question the viability of this approach. After several weeks of deliberation it was finally decided that the SSF would be held at The National Stadium.

Plans went full speed ahead for this venue and all appeared to be well. Approximately six weeks before the event there were some challenges in the deliberations with the sound company which resulted in their withdrawing from the contract. The other sound companies when approached wanted to charge double or triple what had been allocated in the budget for this line item. This left the project with a major financial dilemma as the sound and lighting was already the most expensive aspect of the project. After much discussion and negotiation the venue had to be changed once more. It was finally decided that the SoulFest main events would be moved to The Ruth Seaton James Centre for the Performing Arts at CedarBridge Academy, Bermuda's largest high school, which was located across the street from the National Stadium. This venue change resulted in diminished interest among the local church members as there were grave concerns regarding the building capacity. It was felt that there would not be adequate space to accommodate both overseas guests and local attendees. The benefits to the change of venue were that there was now space for all three elements to be held under one roof (SoulFest, KidzFest, TeenFest), minimal setup required, and reduced costs.

In June prior to the event the Steering Committee Chairperson became ill and had to go overseas for treatment. A new Chair was appointed and the process moved forward. While on the surface all appeared well there was serious internal struggle as the new chair had not been a part of the original planning. This individual's vision and understanding of the event in many ways differed from the majority of the committee members and significant changes began to be introduced. In many instances the new chair reverted to the original plan once he understood the rationale for the decisions that had been made, however precious time was being lost wrestling with these changes.

In June another change was made as one of the key committee persons was appointed to a charge overseas and had to leave the project. This was another huge hurdle as this individual had been responsible for oversight of many of the administrative areas. This person was replaced by another individual who had not been a part of the original planning and the team once again had to bring that individual up to speed regarding the vision, plans executed, rationale, etc.

The final challenge was when the researcher's spouse who was also the Chair of the Worship and Arts Committee was transferred to a pastoral appointment overseas approximately two and a half weeks prior to the start of the Super SoulFest. Juggling the demands of moving and transitioning to a whole new country while functioning in a key leadership role for such an enormous project was overwhelming but the project had to be completed. A re-delegation of tasks was once again required to shift some of the responsibility to individuals that were still part of the Bermuda Conference. The task was a bit complex but it had to be done in order for the event to move forward with minimal interruption.

Despite the challenges, the project moved forward and the Super SoulFest took place as scheduled.

Super SoulFest Realized

The Super SoulFest consisted of five power-packed days of exciting activities. Over six hundred guests travelled from overseas to join with the people of Bermuda for powerful ministry, inspiring seminars, fun-filled activities and a Gospel and Arts Explosion featuring Special guests and outstanding gospel talent. The Super SoulFest was family-

oriented and highlighted leisure activities that enabled our guests to enjoy both the beauty of the island of Bermuda and the camaraderie and fellowship of fellow believers while supporting evangelistic outreach and encouraging others to embrace the beauty and power of new life through Christ.

All activities were hosted by the Bermuda Annual Conference of the African Methodist Episcopal Church. The Evangelistic Explosion included a variety of ministry related experiences held at the Fairmont Hamilton Princess and in the Ruth Seaton James Centre for the Performing Arts at CedarBridge Academy. Each night a mass event was held that included a teaching session followed by a service with preaching, special music and general outreach. Late night events included a Gospel Comedy Show that was presented by the Young Adult Network featuring the Laughalujah Comedy Team and a Gospel Jazz Cruise featuring Saxophonist, Tony Smith.

The Conference Lay Organization organized a Cruise Around the Sound on the Saturday. The first ever Bishop Richard F. Norris Golf classic was held along with the Bishop Donald G.K. Ming Deep Sea Fishing Expedition. An Arts Explosion and Praisefest was held on the Saturday Night featuring the SSF Mass choir, the combined liturgical dance troupe, Special Guest Artists: Rev Robert Lowe and Generations, Aladrian Elmore, Tony Smith and J. Moss along with other local participants. On Sunday a joint service of local AME churches and our overseas guests was held at the St. Paul AME Centennial Hall with an old fashioned Bermuda picnic following at the Shelly Bay Beach.

Persons who attended the event appeared to be excited and enthused about this approach that the AME Church had taken. The majority of the events were at maximum

capacity and some completely sold out. This resulted in some frustration from both visitors and local attendees who were hoping to be able to attend these activities. Overall it appeared that the Super SoulFest was a resounding success.

SURVEY RESULTS

This report presents results of a survey of attendees at the 2006 Bermuda Super SoulFest. The survey was administered online via e-mail and was sent to an unknown amount of persons per category. Of those approached to participate in the survey ninety-five persons agreed to participate. There were forty-eight local respondents and forty-seven respondents from overseas at the time of the data analysis for this project.

Survey Development

The Super SoulFest local attendee survey was designed to capture a number of aspects of the event including:

- How attendees heard about the event
- Demographic details of attendees
- AME Church membership data
- Attendee's rating of the event
- Attendee's participation in pre-SSF worship events
- Attendee's use of Prayer and Ministry Guide
- Attendee's contribution to execution of event
- Attendee's satisfaction with the various aspects of the event
- Attendee's overall satisfaction with event

- Attendee's feeling as to whether the Church should host this event again

The local event attendee's survey is found at Appendix C.

The Super SoulFest overseas attendee survey was designed to evaluate the event's effectiveness from a tourist perspective and included:

- How attendees heard about the event
- Demographic details of attendees
- AME Church membership data
- Attendee's rating of the event for spiritual components
- Number of times attendee had visited Bermuda
- Where attendees stayed
- Whether the attendees would return for a vacation
- What activities the attendees engaged in
- Attendee's overall satisfaction with event
- Attendee's feeling as to whether the Church should host this event again

The overseas guest survey is found at Appendix D.

Data Collection Methodology

The primary data collection methods included a two-pronged approach of survey questionnaires and qualitative interviews. In support of these two primary approaches, there was also informal observation of the participants and a quantitative assessment of participation by recording the number of persons in attendance at each event.

Survey Questionnaire

The surveys were conducted by soliciting e-mail addresses from consenting participants and sending an electronic survey to be completed by attendees after the event. This method was restricted to spectators who were willing and able to communicate by e-mail.

Qualitative Interviews

In-depth pre and post event qualitative interviews were conducted with a random sampling of persons who were employed in two different large organizations that were directly impacted by the SSF. Special effort was made to include participation from employees at all levels of the organizations. These interviews dealt with perceptions about the AME Church and Christianity in genera prior to the event and then immediately following. The interviews were conducted individually in an informal setting.

The second set of interviews was performed among the context associates who were representative of all AME component constituencies and consisted of both clergy and laity. These interviews focused on the planning and execution of this project and responses within the church community. These manually recorded interviews were semi-structured in nature and were administered both individually and in group settings.

Data Analysis

Following the mixed methodology approach to data collection the analysis consisted of three different elements: qualitative interview analysis, SSF survey analysis and numerical calculation.

Results

The first question that was asked dealt with how persons had heard about the Super SoulFest. Respondents were asked to select one out of seven ways. The ways were Annual Conference, Newspaper, Radio, Organization newsletter, bulletin, or calendar, internet, word of mouth or other. Of the forty-seven individuals who responded, the largest percentage of persons heard about it through their local church- twenty persons (42.6%), word of mouth and through the annual conference or other church related event was the second largest way at eight persons each(17.0%). Four persons (8.5%) heard about it on the radio, Three persons (6.4%)read about it in the newspaper, One person (2.1%) heard about it through an organization newsletter, bulletin or calendar, one person heard about it on the internet and one person did not hear about it all. Three persons heard about it from other sources (6.4%).

The second question asked dealt with the age range of the respondents and was broken into four categories: Youth (12-17). Young Adult (18-45) Adult (45-65) and Senior (65 or older) the majority of the local respondents were in the adult age range of 41-65 years of age. This represented twenty-seven persons or 56.3%. The next highest age group was the young adults which represented sixteen persons (33.3%).

The third question asked if the respondent was a member of the AME Church and the responses were yes, no or other. The majority of the respondents were members of the AME Church with 29 persons (60.4%) responding in the affirmative. 31.3% or fifteen persons were not members of any church and four persons (6.3%) belonged to other churches.

The fourth question asked the respondent to rate the event with the option to choose from as Excellent, Very Good, Good and Poor. When asked if the event strengthened their appreciation for the AME Church seventeen(36.25%) respondents replied excellent, eleven(23.4%) responded very good, fifteen(31.9%) persons responded average and four(8.5) indicated that it did not strengthen their appreciation for the church at all.

Part Two of the question asked if it increased their commitment to Christ. Nineteen persons (41.3%) stated that it was excellent. Fourteen persons (30.4%) found that it was very good; twelve persons (26.1%) thought it was average and one person (2.2%) did not feel that it increased their commitment to Christ at all.

Part three of the questions asked if the event equipped the individual for increased ministry participation. Ten respondents (21.7%) felt that it was excellent; twenty-two persons (47.8%) felt that it was very good; eleven persons (23.9%) felt that it was average and three persons (6.5%) responded that it was poor.

Part four asked if the event improved their relationship with fellow Christians. Twenty-two persons (47.8%) felt that it was excellent, eight persons (17.4%) responded it was very good, eleven persons (23.9%), five persons (10.9%) felt that it was poor.

The fifth question asked if the respondent had used the Super SoulFest Prayer and Ministry Guide. The responses to choose from were yes, no, I did not hear about it and heard about it but did not receive copy. Twenty-seven persons (57.4%) attended worship events leading up to the SoulFest, sixteen persons (25.0%) did not, and four persons (8.5%) did not know about them.

The sixth question inquired about the Prayer and Ministry Guide. The responses to choose from were yes, no, I did not hear about it, and heard about it but did not receive a copy. Twenty six persons (54.2%) indicated that they had used the guide, twelve persons (25.0%) did not use it, five persons (10.4%) did not hear about it and five persons (10.4%) heard about it, but did not receive a copy.

Question seven asked if the individual had assisted in any way with the Super SoulFest. The responses to choose from were, yes or no. Twenty-six persons (56.5%) answered yes, twenty persons (43.5%) answered no and two persons did not respond at all.

Question eight asked which activities the respondent found meaningful and they were asked to check all that applied. Five persons did not answer this question. Thus the sample consists of forty-three persons. Twenty-three persons (53.5%) checked KidzFest, twenty seven persons (62.8%) TeenFest, twenty-nine persons (67.4%) checked Workshops, forty persons (93.0%) indicated Worship Services. Fourteen persons (32.6%) checked Golf Competition, thirteen persons (30.2%) checked Fishing expedition, twenty-four persons (55.8%) checked cruise around the sound, twenty-six persons(60.5%) checked Power Breakfast, twenty-four persons(55.8%) indicated Community Outreach, thirty-seven persons (86.0%) checked Late Night Comedy, twenty-nine persons(67.4%) checked onsite food vendors, twenty-five (58.1%) persons checked Midnight Jazz Cruise, thirty-three persons (76.7%) checked Gospel PraiseFest, twenty-four persons(55.8%) indicated Gospel aerobics and twenty-one(48.8%) persons the early morning prayer walks.

The ninth question asked how the respondent rated the event overall. They were asked to select one out four responses of Excellent, Very Good, Average and Poor. Twenty-six persons (56.5%) indicated that they felt it was excellent, seven persons felt it was very good (15.2%). eight persons (17.4%) felt it was good, four persons (8.7%) felt it was average and one (2.2%) person felt it was poor. Two persons did not answer the question.

The final question was if they felt that the Super SoulFest was something that you think the church should try again. The responses to choose from were yes, no and maybe. Thirty-six (76.6) persons responded yes, and eleven persons (23.4%) responded maybe. There were no persons who indicated that the church should not do it again.

The first question that was asked dealt with how persons had heard about the Super SoulFest. Respondents were asked to select one out of seven ways. The ways were Annual Conference, Newspaper, Radio, Organization newsletter, bulletin, or calendar, internet, word of mouth or other. Of the forty-seven individuals who responded, the largest percentage of persons heard about it through their local church- seventeen persons (36.2%), through the annual conference or other church related event was the second largest way, six persons (12.8%) heard of it by word of mouth. and sixteen persons (34.0%) three persons (6.4%) heard about it on the radio. Three persons (6.4%) read about it in the newspaper, two persons (2.1%) heard about it through an organization newsletter, bulletin or calendar, five persons (10.6%) heard about it on the internet and three persons heard about it from other sources (6.4%).

The second question asked dealt with the age range of the respondents and was broken into four categories: Youth (12-17). Young Adult (18-45), Adult (45-65) and

Senior (65 or older). The majority of the local respondents were in the young adult age range of 19-40 years of age. This represented twenty-one persons or 44.7%. The next highest age group was the adults which represented nineteen persons (40.4%). Six respondents (12.8%) were youth and one (2.1%) respondent was a senior.

The third question asked if the respondent was a member of the AME Church and the responses were yes, no or other. The majority of the respondents were members of the AME Church with 33 persons (73.3%) responding in the affirmative. 17.8% or eight persons were not members of any church and four persons (8.9%) belonged to other churches.

The fourth question asked the respondent to rate the event with the option to choose from as Excellent, Very Good, Good and Poor. When asked if the event strengthened their appreciation for the AME Church seventeen (36.25%) respondents replied excellent, eleven (23.4%) responded very good, fifteen (31.9%) persons responded average and four (8.5) indicated that it did not strengthen their appreciation for the church at all.

Part Two of the question asked if it increased their commitment to Christ. Twenty-four persons (51.1%) stated that it was excellent. Fourteen persons (29.8%) found that it was very good; eight persons (17.4%) thought it was average and one person (2.1%) did not feel that it increased their commitment to Christ at all.

Part three of the questions asked if the event equipped the individual for increased ministry participation. Sixteen respondents (34.0%) felt that it was excellent; twenty-one persons (44.7%) felt that it was very good; nine persons (19.1%) felt that it was average and one person (2.1%) responded that it was poor.

Part four asked if the event improved their relationship with fellow Christians. Twenty-six persons (56.5%) felt that it was excellent, eleven persons (23.9%) responded it was very good, eight persons (17.4%), one person (2.2%) felt that it was poor.

Question five asked how often the respondent had visited Bermuda. They were asked to select one out of four responses. The first response was this was my first visit, the second was two to four times, the third was five to ten times and the fourth was more than ten times. For the majority of persons this was their first visit to Bermuda- sixteen persons (34.0%). Twelve persons (25.5%) had visited two to four times. Seven persons (14.9%) had visited five to ten times and twelve persons (25.5%) had visited ten times or more.

Question six asked the respondent where they stayed during the SoulFest. The options were at a hotel/guesthouse, with friends/family or other. Thirty-two persons (71.1%) had stayed at a hotel or guest house and thirteen persons (28.9%) had stayed with friends or family. Two persons did not respond to the question.

Question seven asked how likely the respondent would visit Bermuda for a personal vacation based on their experience at the Super SoulFest. The responses were very likely, somewhat likely, somewhat unlikely and very unlikely. Thirty-four persons (72.3%) responded very likely, twelve persons (25.5%) responded somewhat likely and one person (2.1%) responded somewhat unlikely.

Question eight asked the respondent to check all activities they or their family members had engaged in. They were asked to check all that applied. Four persons (8.5%) checked KidzFest, nine persons (19.1%) TeenFest, thirty persons (63.8%)

checked Workshops, forty-four persons (93.6%) indicated Worship Services. Eleven persons (23.4%) checked Golf Competition, five persons (10.6%) checked Fishing expedition, seventeen persons (36.2%) checked cruise around the sound, eighteen persons (38.3%) checked Power Breakfast, nine persons (19.1%) indicated Community Outreach, thirty-five persons (74.5%) checked Late Night Comedy, thirty-four persons (72.3%) checked onsite food vendors, thirty-one (66.0%) persons checked Midnight Jazz Cruise, thirty-seven persons (78.7%) checked Gospel PraiseFest, fifteen persons (31.9%) indicated Gospel aerobics and ten (21.3%) persons the early morning prayer walks.

Question nine asked how they would rate this event overall with ratings being excellent, very good, average and poor. Thirty-three persons (70.2%) indicated that they felt it was excellent, seven persons felt it was very good (14.9%). Four persons (8.5%) felt it was good, two persons (4.3%) felt it was average and one (2.1%) person felt it was poor. Two persons did not answer the question.

The final question was if they felt that the Super SoulFest was something that you think the church should try again. The responses to choose from were yes, no and maybe. Forty-three (91.5%) persons responded yes, and three persons (23.4%) responded maybe. There was one person (2.1%) who indicated that the church should not do it again.

INTERVIEW RESULTS

Pre and post projects interviews were conducted with a random sampling of individuals prior to the start of the event and following the project's completion. Questions asked in the pre-project interviews focused on the individual's perception of

the AME Church and churches in general, ways that they believed the church could assist in the community, and their perception of the tourism industry and the viability for initiatives being put in place that highlighted the island as a spiritual destination.

The post interviews followed up with the same individuals and monitored their response to the church's outreach efforts and its effect on the community. They were also asked to provide suggestions for future initiatives.

The pre-project interviews indicated that the AME church suffered from an "image" problem. The general perception amongst those interviewed indicated that the AME Church was perceived to be a church for the spiritually and socially elite. Members were seen to be unfriendly or "snooty". Several of the interviewees had no current church affiliation but had roots in the AME Church. They had either been baptized there or attended Sunday school in an AME Church as a youth. There were still several who referred to the church as "African Money Eaters", a phrase that had been coined in the mid to late sixties.

Persons indicated that they did not believe that the community would be receptive to an aggressive evangelistic campaign with the ultimate end being an increase in the church's membership. This was largely due to the perception that the only concern of the church was getting people into the church to boost their numbers and their financial income. It was felt that the church needed to be seen as doing more for the community and less to boost its own image. This would help to dispel the negative stereotypes and lend to more authentic connections with the community at large. Persons interviewed indicated that there seemed to be disunity among the individual congregations and

competition from church to church. While the "start-up" churches seemed open to a more diverse group of persons, they still seemed self-serving in the long run.

Post-project interviews indicated a significant improvement in the interviewees' perception of the church following the Super SoulFest. There was genuine surprise at the number of people who were in attendance at the event from overseas. It was felt that this bode well for tourism and was something that should be pursued on a continuous basis. Those who had been touched by the ministry outreach attempts showed genuine appreciation for the deeds done and expressed relief at not being "preached at". At least forty percent of those interviewed had not been touched by any ministry efforts during the specified period. Ninety-eight percent of those interviewed and survey felt that this was something that needed to be continued and tried again by the churches to both stimulate the economy and to help dispel myths regarding Christianity.

SUMMARY ANALYSIS

The researcher's analysis of the results reflects that the implementation of this project reflected that there was both personal and corporate growth amongst the AME Churches during this period. The measurable results reflected an overwhelming response to united worship experiences and fellowship opportunities. There was limited interest reflected in the outreach opportunities, however this is measured against the number of responses from individuals that were not aware that these opportunities were available.

The evaluative process validated the need for more events and initiatives that reflected the ways in which the Christian community was similar to the secular in its

needs and interests in spite of its non participation in negative lifestyle choices. This helps to dispel myths regarding self-righteous attitudes and elite behavior.

The data confirmed that significant changes did occur in the perception of individuals toward the AME Church as a result of this initiative. It was seen to be more user-friendly and attuned to the needs of the community. It appeared cutting-edge and committed to meeting the needs of the present generation with relevant ministry approaches.

In interviews with the context associates it was revealed that the majority of issues of concern was at the leadership level and reflected ongoing challenges that were apparent prior to the start of this process. Recommendations were made for attention being given to these areas with workshop amongst leaders and necessary psychological intervention if deemed appropriate.

This project appeared to motivate individuals and challenge them to be more effective witnesses for Christ. There seemed a lack of clarity with regard to any message being conveyed with regard to tourism. It was clear that the event had been successful in that area but it did not reflect that the government saw any need to use this market as a replacement for other initiatives that were being pursued that were deemed unfavorable. Suggestions were made for a follow up plan to formally address the issue with the appropriate government entities.

The information from this project provides a resource to assist the AME church in its ongoing efforts in the community. Its initial design was to serve as a catalyst for positive change and to germinate a seed within our communions that would result once more in a positive presence in the Bermuda community. The giant is awaking...

CHAPTER SIX

REFLECTION, SUMMARY AND CONCLUSION

The problems facing the African Methodist Episcopal Church in Bermuda was a perceived decline in spirituality within the church in recent years, a lack of unity among the individual churches that has resulted in duplicated programs and stretched resources, and a need to reestablish the African Methodist Episcopal Church's presence within the Bermuda community as a viable spiritual entity on the island and an agent for positive change.

The problem in the larger community was the decline in tourism that had resulted in international business becoming the number one industry. This had driven up the cost of living for all in Bermuda and left segments of the community disenfranchised due to the lack of employment opportunities outside of the business arena. There was a real need for the tourism industry to be revitalized in order to meet this need. The government had recognized this, but their approach had been to introduce tourism initiatives such as an Ad campaign with Bermuda being called Sin City and inviting visitors to come. These efforts seemed to run counter to the spiritual tenets that had been the foundation of the Bermuda community and there was a need for the government and hotel industry to explore other markets as a means of reviving the industry.

The Bishop who presided over the Bermuda Conference of the AME Church suggested that the church show the government and larger community that this could be accomplished as opposed to just showing up to" march" on parliament or some other more militant approach. He proposed that the AME churches in Bermuda plan a large scale "crusade" and invite visitors from overseas to visit during that period. This would demonstrate the viability of the faith-based market and encourage the government to invest in these types of initiatives.

Utilizing the eleven AME churches that comprise the Bermuda Conference of the African Methodist Episcopal Church as the primary context, this researcher developed a model for renewing and revitalizing the membership of the AME Churches on the island while engaging in a plan of outreach that would mobilize the community and impact positive social change.

The Project was entitled*: Leadership Development and Organization Dynamics: A Social Impact Model Actualized Through Renewal, Creative Outreach and Collaborative Partnerships.* The model consisted of a structured guideline for spiritual renewal amongst the congregants including: eight united worship experiences, viewing of the film *"Transformation in the Marketplace"* by Ed Silvoso, combined artistic ministry at ten major public events, the development and implementation of an eleven week prayer and ministry campaign that would cover specific ministry target areas surrounding the AME Churches throughout the island, and weekly intercessory prayer meetings.

The project culminated with the Bermuda Super SoulFest, a five-day Evangelism Explosion in partnership with the government. The Super SoulFest utilized both traditional and non-traditional methods to reach the broader community and assist in the

promotion and positioning of Bermuda as an ideal tourist destination for faith-based events and visitors seeking spiritual renewal.

Overall the Super SoulFest appeared to be a resounding success. The AME Church met and exceeded its numerical goals, the membership came together in amazing ways for prayer, outreach and execution of the main event, and the visitors appeared to have had a fabulous time. The government commended the AME Church for the project and committed to partnering with them again to do the project yearly if they so desired.

The guests from overseas gave the Bermuda conference high accolades for all aspects of the SSF as they were observed moving around and enjoying the camaraderie of their fellow believers. Each event was filled to capacity and even the smallness of the venue at night was not a deterrent. The unavailability of space caused people to feel free to do other activities during this period. There was a beautiful, relaxed atmosphere throughout the week.

It was invigorating to experience the enthusiasm of the members as they prepared and served in whatever way they were asked. Young adults from within the AME Church came out in high numbers and added their expertise to this initiative in its many facets and the senior members were willing and able to assist wherever.

The goals that were outlined for the SSF were:

1. Recommitment of the AME Church in Bermuda through Prayer, Communal Worship, and Renewed Covenant with Christ.

2. Outreach to the Community Through Personal Witness, Door to Door Evangelism, Increased Missionary Endeavors and Public Celebrations.

3. Super SoulFest Celebration in August 2006 to Reach Island Community and Overseas Through Varied Evangelistic Events and Approaches.

4. Follow up of New Converts and Continued Outreach, Evangelism and Growth.

The first goal of recommitment of the Church through prayer, communal worship and renewed covenant with Christ proved to be a wonderful starting point for an initiative of this nature.

The first service was A Call to Solemn Assembly and saw the AME Lay Component Heads along with the ordained clergy leading the general congregants in a service of repentance and renewal. The response was so overwhelming that a decision was made during that gathering to meet at least once per month during the lead up to the SSF as a united body for worship. This was readily accomplished as it was Lenten season and there were other opportunities for communal worship. In addition to the monthly services that were planned there was the weeklong Annual Lenten Caravan which was held during Holy Week and went from one end of the island to the other and included all of the AME churches. There was also the Annual Seven Last Words service which was held every Good Friday. Each of the times shared together in worship seemed to gain in momentum and the crowds for the Annual events far surpassed previous years.

The members who participated in these services expressed appreciation for the added spiritual emphasis through these united services and many recommitted themselves spiritually to the mission of the Church.

The second goal of outreach to the community through personal witness, door to door evangelism, increased missionary endeavors and public celebrations also seemed to have a positive impact on both the participants and the recipients. Testimonies were shared of pleasant encounters and avenues were created for the beginning of dialogue between the church and community in the instances when there was a reluctance

expressed because of past indiscretions by church bodies and members against certain segments of the community. For example, a local businessman shared his disdain for the church due to his being turned away from the Sunday school as a young boy some forty plus years earlier because his mother was unwed. These were teaching moments for church members as they learned of the pain of the marginalized in society inflicted by their very own. Church members had to step back and learn how to just "be" as opposed to "preaching at" others. The response to this approach was a bit guarded at first, but as time progressed, both the members and those who they were endeavoring to reach began to be more comfortable with this method of exchange.

The participation in public events allowed the churches to show the community that the AME church was no longer a stoic gathering place, but that lively worship was now commonplace in our various communions. This was demonstrated by the various dance teams and musical groups that participated in the various events. The entrance of the float showcasing the AME Youth of the Year in the Annual Bermuda Day Parade gave witness to the involvement of young people in the life of the church. This participation in public events also provided an opportunity for witnessing by the members of the churches who participated or attended.

The Super SoulFest Celebration in August 2006 that was designed to reach the island community and overseas guests through varied evangelistic events and approaches proved to be an overwhelming success as a tourism initiative. The number of guests from overseas far exceeded the established target and the guests were well accommodated and had an enjoyable time. An overwhelming majority of the individuals who were surveyed and/or interviewed expressed that they would return to Bermuda again to visit as a result

of their attending the event. They also indicated that they felt that this was an initiative that should be done again by the church and replicated in other areas.

The main SSF event was not as effective as a local outreach or evangelistic tool in terms of local participation, however it was a powerful witness in the community as to what can be accomplished when the saints of God come together to accomplish a task and make a statement. The creative initiatives that comprised the SSF helped to dispel long-held myths about what it means to be Christian and the advertisements and other activities leading up to the main event had helped to send a message of love, inclusivity and proactivity to those who witnessed the Church at work. The influx of visitors during a historically slow week in the tourism calendar and the possibility of multiplied visitors through return visits and word of mouth advertisement bode well for the Tourism industry.

While the event was thoroughly enjoyed by the individuals who attended from Bermuda, the majority of the local participants were members of the church. It had been the desire of the researcher and other organizers to see more of an integration of the local community in this outreach endeavor; however other factors had precluded this possibility. Decisions were made to scale down the event including the main venue and other elements of the program and much local participation had to be minimized in order to accommodate the overseas guests. As time had grown closer to the SSF event, much of the focus shifted to the guests that were coming from overseas. Elements such as end to end bus service for local residents were eliminated and aspects of the advertising that were geared to helping to educate the community about the historical impact of the AME Church in the Bermuda while inviting them to the SSF event were discontinued.

This did not in any way negatively impact on the event as a whole as those who attended were thoroughly blessed by the experience. The inability to include more local outreach merely represents an area where the organizers can work in the future to ensure that this aspect of the plan is actualized.

The non-members of the AME Church who witnessed or participated in the event were positively impacted by what they saw and expressed a newfound appreciation for the AME church and its approach to ministry. Individuals who were interviewed from within the tourism industry were pleasantly surprised at the level of success of the initiative and encouraged by the possibilities that existed through other initiatives of this sort being held in Bermuda.

The final goal that had been outlined was the follow up of new converts and continued outreach, evangelism and growth. This was a task that was assigned to be led by the Evangelism Department of the Conference and continues to remain as a priority for the AME Church in Bermuda.

While the overall event was a resounding success and all appeared to be running very smoothly, in the backdrop was a scene unfolding that would be an excellent study in leadership do's and don'ts.

Originally, the steering committee had comprised of one pastor and three non-pastoring ordained ministers in the conference. They had been the dream team. They worked hard together, agreed to disagree, and were fully committed to the goals of the SSF. Each of them understood their roles and respected the gifts of the other. They worked the plan that had been outlined and were enjoying watching God move in the midst of the people.

This originally worked very well for the pastors of the conference. The initiative had been launched during a very busy time for them and they were happy to pass on the responsibility to someone else. This freed them to concentrate on their churches and keep their focus there. For the most part, many of them were not that concerned with the SSF. They were not oppositional, but they were not that cooperative either. If you requested them to do something they would oblige but there were only a few of the pastors who exercised real initiative and came looking for ways to contribute.

This was a bit of a problem, for this lack of response from these key leaders in some ways was passed on to their members. There was a need for information to be communicated to the local churches and in some instances this did not occur. While some of the members were on fire and working assiduously, there was still a large percentage of the AME family that was not even aware that anything special was going on. They were eventually hearing about it on their jobs and from other places but the fire for this movement was not being handed down from some of the leadership.

Organizational meetings for the SSF were held each Thursday and many times the pastoral leadership was visibly absent. Approximately two months prior to the SSF the steering committee chairperson was replaced by another pastor that had not been intricately involved in the planning. The individual was zealous and committed to doing a good job, however because they had not been involved previously they were constantly playing catch up and second guessing the decisions that had been made previously. This was a tumultuous time and the researcher learned a lot about their own limitations during this period. They were very concerned about the impact of the decisions on the people and the far reaching legal implications of some of the new decisions that were being

made regarding contractual commitments, etc. and at times they became very frustrated with the changes.

All that the researcher had learned about second chair leadership was being put to the test and at times they felt as if they were failing. While they were able to maintain a united front in public, behind the scenes was a different story. There were shouting matches and precious time being wasted as they bumped heads with the new leader. The researcher is not certain that anything different would have occurred if they had handled things differently but it was a very uncomfortable position to be in.

Most times the researcher won the battles as the initial strategy had been well planned and the majority of the decisions had not been in a vacuum. Once the new leader could see the rationale behind the decisions that had been made, he would concede and allow the previously approved plans to proceed, but the process was brutal. At times this process required the formal articulation of concerns in writing and submitting them to the leadership outlining rationales etc.. In the end common sense usually prevailed and the team was able to move forward making sound fiscal decisions while still ministering to the needs of the people.

In hindsight, the researcher can see that the new leader was also under a lot of pressure. They too were in a second chair position and had to balance the mandate of the Bishop with the concerns being expressed by his colleagues who ultimately did not want to be left trying to raise money to pay off bills if the project went into debt.

The SSF was a mammoth undertaking and there was much at stake financially if it was a failure. The researcher and other organizers did not for one moment believe that it would fail and thus moved confidently forward leading others to do the same. Some of

the peace that the researcher may have had came from a history of executing large events and understanding what it takes to make them succeed. The researcher also knew God had blessed this venture from its very beginning and believed beyond a shadow of a doubt that God would see it through to its end. The only time the researcher became doubtful was when the plans were being thwarted and they feared the team's ability to maintain momentum under these circumstances.

Another challenge that was encountered was that three key leaders in the process were transferred overseas just weeks before the SSF was to take place. The steering committee chair was changed in early June, the committee member that was in charge of administration was given a charge overseas in late June and just three weeks before the SSF, the pastor that was chairing the Music and Worship committee was transferred to a charge overseas. Lay members were aghast as they struggled to keep it all together in the midst of these challenges. The blessing was that in spite of increasing disillusion and discomfort amongst those close to the issues, the people continued to press on. They were committed to a higher cause and that commitment prevailed even in the midst of sometimes sheer confusion.

One of the positives of this period was that as time grew closer to the event, more of the pastors came on board and began to take over the leadership. It was interesting to observe and at times a bit disconcerting, but those who had been working all along welcomed the assistance and were able to gracefully step back and allow them to take front row position.

During the week of the SSF everyone worked hard to make sure everything went smoothly. Some of the things that were planned did not go as smoothly as anticipated but

overall it was a resounding success. Examples of things that had changed were decisions made to cut costs that proved premature and unnecessary such as canceling the boats for the fishing competition that had been advertised. On the morning of the day it was scheduled, committee members were left scrambling trying to find boats last minute. The midnight cruise had been scaled down to a boat that would accommodate a maximum of fifty persons as opposed to a larger vessel. Tickets sold out days earlier and persons complained about the discomfort on the smaller boat which was filled to capacity. The comedy event had been canceled at one point in the planning. It was eventually reinstated. It proved to be by far one of the most popular events of the SSF.

The time of renewal seemed to be the start of a move of recommitment within the churches. Authentic connections were taking place within the community and perceptions had begun to dissipate regarding the elite nature of the AME Church.

The researcher is not certain that the passive approach regarding the articulation of concerns regarding tourism initiatives fully realized the goals that were set out with regard to the impact the event would have on the social fabric of the community. In addition, some of the initiatives that were designed to reach the local populace did not materialize. There was a bus planned from each end of the island to bring residents to the event each night. This was canceled due to venue constraints. There was not enough room in the venue to accommodate both groups, thus the needs of the overseas guests took precedence over any other efforts. In spite of these minor challenges, the overall objectives of the project were realized. In the eleven week outreach, while many participated and were strengthened in their spiritual walk, far too many of the members of

the church were not aware of this initiative or had heard of it but never received instructions or the booklet that outlined the strategy.

In reflecting on the overall project, the researcher would do many things differently to ensure the alleviation of some of the challenges that were experienced in the execution of this process. Among the first would be to establish the seed funds for the project well in advance of the start date for any of the elements of its execution and the clear rendering of a budget that will cover all exigencies. This would alleviate some of the anxiety felt by the pastors who were fearful of the impact upon their local congregations should the venture fail. This allocation of seed funds would also assist in public relations initiatives and in the allocation of funds necessary for startup items.

An honest and open exchange would be encouraged among the leadership early in the process in order to clearly outline all plans and to address any concerns that may arise.

The leadership issues which emerged suggest that attention needs to be given towards the tension that exists been pastors and non-pastors and effort must be made to improve the relationships for the good of the ministry as a whole. This can perhaps be accomplished by workshops that address this issue for the non-pastors and the beginning of honest dialogue around this topic.

Strategies must be put in place for succession plans in initiatives that are ongoing within our church in order to avoid disruption through the realities of the itinerant ministry process. In initiatives of this nature, in order to ensure continuity in planning and execution, the researcher would ensure that each key steering committee member be shadowed by an individual who serves as an assistant and can clearly articulate the

process should any changes in leadership arise. They could also assist the new individual in transitioning to the new role.

As a means of ensuring success in future initiatives of this magnitude that require partnering with our overseas constituencies, the researcher recommends that forums be held with the key leaders as opposed to sharing information only in large conference settings. This will enable the organizers to clearly articulate the vision and gain the support and commitment to the greater cause. There can also be incentives introduced that bless both the leaders and others individuals from within our constituencies that would not normally have access to an experience such as the SSF.

The challenges regarding Tourism in Bermuda are ongoing and in spite of some commitment from the government towards faith-based tourism over the last few years, the struggle to make this a priority must go on. Bermuda is indeed a place where God abides and the closest thing to Heaven on earth on this side of Paradise. The Church cannot stop with this one initiative but must continue to actively seek ways to make its voice heard. The membership must continue to positively reach individuals in the community and those who lead must continue to do the self-work to be able to effectively handle any situation that may arise and courageously lead in bringing God's kingdom on earth. The AME Church's rich history and powerful impact can be restored and the people of Bermuda can all enjoy the prosperity of the land.

> *So they said "Let us rise up and build." Then they set their hands to do this good work.* Nehemiah 2:18 (NKJV).

APPENDIX A

BERMUDA SUPER SOULFEST

DAILY SCHEDULE

APPENDIX A

BERMUDA SUPER SOULFEST

DAILY SCHEDULE

Tuesday , August 15th

1:00pm Registration Opens

Wednesday, August 16th

10:00am Registration

4:00p Welcome Reception

5:00p SoulFest at the SoulFest (Local Cuisine available at site)

6:30pm Pre-Service Teaching Session - Rev. Racquel St. Clair

7:30pm Opening Worship Service

10:00pm Welcome Reception and Fellowship – CBA North Courtyard

11:00pm Late Night Board Games and Movie Marathon-Hosted- Conference YAN

Thursday, August 17th

7:00am Morning in Paradise

Early Morning Service at The Fairmont Hotel

Preacher: Rev. Ruth VanLowe Smith

9:00am Discovery Zone Camp for Kids (5-12yrs)

10:00am **Empowerment Seminars** - Fairmont Hamilton Princess

Leading The Levites A Morning With Kevin Bond (For Musicians & Producers)

E-Tithe & The Church

E-Tech & The Church

12noon Hour of Power -Preacher: Rev. Jahkimmo Smith

1:00pm	Lunch on your own
	Evangelistic Outreach in Community
2:00pm	**Special Interest Workshops**
	Re-enter Grace (An Inside Approach to Prison Ministry)
	Enjoying the Golden Years (Life in The Third Quarter)
	Telling Our Stories (Writing Workshop/Panel)
5:00p	Discovery Camp Kids return to hotel
	SoulFest at the SoulFest
6:30pm	Pre-Service Teaching Session
7:30pm	Worship Explosion
11:00pm	Late Night Gospel Comedy & Arts Revue
	Hosted by Conference YAN

Friday, August 18th

7:30am	Morning in Paradise
	Early Morning Service at Fairmont Hamilton Princess Hotel
8:30am	**Leadership Breakfast (Hosted by Bermuda Department of Tourism) – Fairmont Hamilton Princess**
	Speaker: Rev. Dr. Floyd Flake
9:00am	Discovery Zone Camp for Kids (5-12yrs)
10:00am	Empowerment Seminars at The Fairmont Hamilton Princess Hotel
	Church Growth Seminar with Rev. Robert Lowe
	The Voice of the Church in the Community (Film and Discussion)
	"Madea's Family Reunion" & "Walking on a Sea of Glass"
12noon	Hour of Power – Preacher Rev. Tiate Carson

1:00pm	Lunch on your own
	Evangelistic Outreach in Community
	Bishop Donald G.K. Ming Memorial Fishing Competition departing from Darrell's Wharf (3-4 hours of Deep Sea Fishing Tournament)
2:00pm	**Special Interest Workshops**
	Reaching the Hip Hop Generation (Youth Ministry Forum with Rev. Tiate Carson)
	After Loss – Ministry To the Bereaved
	Living Well – (Preserving the Mind, Body and Soul)
5:00pm	Discovery Camp Kids return to hotel
	SoulFest at the SoulFest
6:30pm	Pre-Service Teaching Session
7:30pm	Worship Explosion
11:00pm	Midnight Jazz Cruise – Departing Barr's Bay Park

Saturday, August 19th

8:00am	Bishop Richard F. Norris Golf Tournament & Luncheon
	Captain's Choice (Shot gun tee-off at Ocean View Golf Course)
11:00am	Three Hour Scenic Cruise onboard the MV Destiny – Albouy's Point
	(A Light Lunch Included)
	Hosted by the Bermuda Conference Lay Organization
6:00pm	**Gospel Praisefest and Arts Explosion at The National Stadium**
	Guest Artists: J. Moss, Rev. Robert Lowe and Generations; The Super Soulfest Mass Choir and Liturgical Dancers, Aladrian Elmore, Tony Smith, and Bermuda's Best Gospel Talent

Sunday, August 20th

11:00am	Worship at Local Churches

3:00pm	Farewell Gathering and Sending Out (Service at St. Paul followed by Picnic at the Shelly Bay Beach)

APPENDIX B

SUPER SOULFEST THEME SONG

"Catch The Wave"

APPENDIX B

SUPER SOULFEST THEME SONG

"Catch The Wave"

Catch the Wave and let it roll all over,

Catch the wave and praise the Lord

Catch the wave it is the wave of change

Come on catch the wave and praise the Lord.

Chorus

Let it roll, over

Let it roll, over

Catch the wave it is the wave of change

Come on catch the wave and praise the Lord-ord.

Come on catch the wave and praise the Lord!

Composed by Melinda Simmons 2006

APPENDIX C

Bermuda Super SoulFest

Ministry Event Survey

APPENDIX C

Bermuda Super Soulfest

Ministry Event Survey

(Thank you for joining us for the first Bermuda Super Soulfest. Please answer this questionnaire honestly as your feedback is important to us.)

1. **How did you hear about the Super SoulFest? (Please select one)**
   - ○ Annual Conference or other church related event
   - ○ Newspaper
   - ○ Radio
   - ○ Organization newsletter, bulletin, or calendar
   - ○ Internet
   - ○ Word of mouth
   - ○ Other _____
2. **Your age range? (Please select one)**
   - ○ Youth (12-17)
   - ○ Young Adult (18-45)
   - ○ Adult (45 -65)
   - ○ Senior (65 or older)
3. **Are you a member of the AME Church?**
   - ○ Yes
   - ○ No
   - ○ Other _____
   - ○
4. **Event Rating**

How you would rate this event: (please select one for each item)	Excellent	Very Good	Average	Poor
Strengthening your appreciation for the AME Church	□	□	□	□
Increasing your commitment to Christ	□	□	□	□
Equipping you for increased	□	□	□	□

ministry participation				
Improving your relationships with fellow Christians				

5. **How often have you visited Bermuda? (Please select one)**
   - This was my first visit
   - 2- 4 times
   - 5-10 times
   - I visit regularly (more than ten times)

6. **Where did you stay during the Soulfest?**
   - Hotel/Guest House
   - With Friends/Family
   - Other _____

7. **How likely would you visit Bermuda for a personal vacation based on your experience this weekend?**
   - Very likely
   - Somewhat likely
   - Somewhat unlikely
   - Very unlikely

8. **Which activities did you or your family members participate in?(Check all that apply)**
   - Worship Services
   - Kidzfest
   - Teenfest
   - Workshops
   - Golf Competition
   - Fishing Expedition
   - Luncheon Cruise
   - Power Breakfast for Church and Civic Leaders
   - Community Outreach
   - Late Night Comedy
   - Onsite Food Vendors
   - Midnight Jazz Cruise
   - Gospel Praisefest and Arts Explosion
   - Gospel Aerobics
   - Prayer Walks

- Dessert and Fellowship Hour
- Discovery Zone Kids Camp for 5-12 year old guests

9. Overall, how would rate this event? (please select one)

- Excellent
- Very good
- Average
- Poor

10. Is this something that you think the church should try again?

- Yes
- No
- Maybe

11. How did you hear about the Super SoulFest? (Please select one)

- Annual Conference or other church related event
- Your Local Church
- Radio
- Newspaper
- Organization newsletter, bulletin, or calendar
- Internet
- Word of mouth
- Did not hear about it
- Other _____

12. Your age range? (Please select one)

- Youth (12-17)
- Young Adult (18-45)
- Adult (45 -65)
- Senior (65 or older)

13. Are you a member of the AME Church?

- Yes
- No
- Other _____

14. Event Rating

How you would rate this event: (please select one for each item)	Excellent	Very Good	Average	Poor
Strengthening your appreciation for the AME Church	☐	☐	☐	☐
Increasing your commitment to Christ	☐	☐	☐	☐
Equipping you for increased ministry participation	☐	☐	☐	☐
Improving your relationships with fellow Christians	☐	☐	☐	☐

15. Did you attend any Pre SoulFest Worship events?

- Yes
- No
- Did not hear about them

16. Did you utilize the Super SoulFest Prayer and Ministry Guide?

- Yes
- No
- Did not hear about it
- Heard about it, but did not receive copy

17. Did you assist in any way with the Super Soulfest?

- Yes
- No

18. Which activities did you find meaningful?(Check all that apply)

- Kidzfest
- Teenfest
- Workshops
- Golf Competition
- Fishing Expedition
- Luncheon Cruise
- Power Breakfast for Church and Civic Leaders
- Community Outreach
- Late Night Comedy
- Onsite Food Vendors
- Midnight Jazz Cruise
- Gospel Praisefest and Arts Explosion
- Gospel Aerobics
- Prayer Walks
- Dessert and Fellowship Hour
- Discovery Zone Kids Camp for 5-12 year old guests

19. Overall, how would rate this event? (please select one)

- Excellent
- Very good
- Average
- Poor

20. Is this something that you think the church should try again?

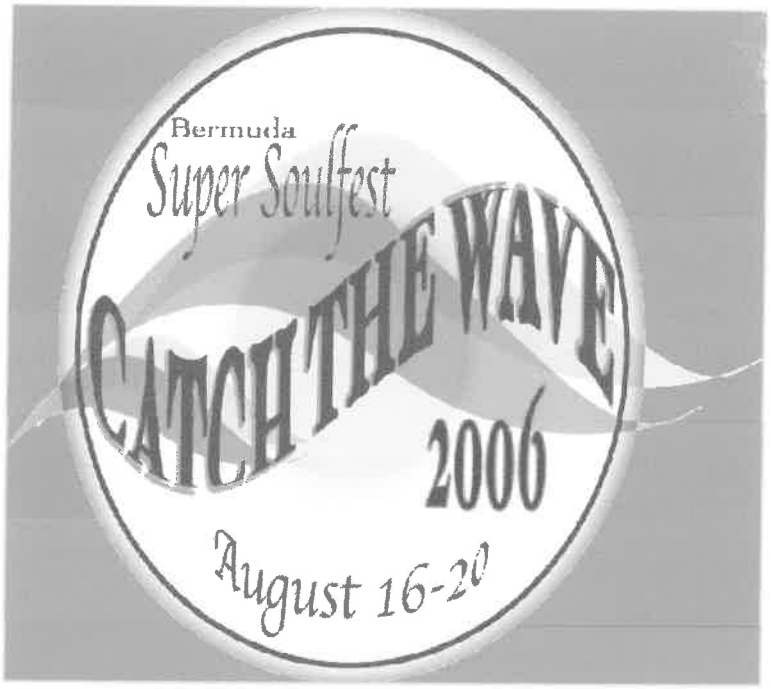
- Yes
- No
- Maybe

Appendix D

Prayer and Ministry Guide

BERMUDA SUPER SOULFEST

PRAYER AND MINISTRY GUIDE



PRESIDING ELDER'S MESSAGE

Isaiah 58:1 – *'Cry aloud, spare not; lift up they voice like a trumpet and shew my people their transgressions and the house of Jacob their sins.'*

As Presiding Elder of the Bermuda Annual Conference, I am inviting you to **'Catch the Wave'** as we prepare for a mighty move of God in our individual lives, in our homes, in our churches and in our communities. We are excited to be a part of this witness and the success of this event will depend on the contribution that each one of us makes. It can't happen without you. It must be a UNITED effort.

Remember Pentecost....it happened when they were ALL on one accord in one place. THIS IS OUR TIME! Don't let this moment pass. HE is counting on you.

From Presiding Elder

Preparation for the Bermuda Super SoulFest

During the next few months we will be embarking on an evangelistic campaign that will prayerfully transform our individual lives, our churches and the Bermuda community as a whole. Beginning the week of May 29 we will be encouraging members in our communion to join together on one accord in Prayer and Fasting as we lift the concerns of our community up in hopeful prayer unto the Lord.

Each week we will centre our focus for evangelism and prayer on a particular area of our island that surrounds one of our AME churches, a Ministry Target Area. We will lift each church up in prayer and join with them in prayer and outreach in whatever manner they desire. The Ministry Target Area will direct our focus to specific locales in our communities and encourage us to pray on one accord. Specific points for prayer walking in each area will be identified in the weekly outline and Christians are invited to visit the area and pray on the sites indicated for an outpouring of God's presence and power as His will is made manifest in our lives.

The way in which we will pray in hope is by praying God's Word. By praying God's word we will pray in keeping with the ways, promises and purposes of God as revealed in scripture. As we pray together with biblical hope, we will grow in lively expectation for Christ to fulfil all of God's purposes for our community. **Weekly Prayers of Hope** will be included in the outline along with a Ministry Target Area. The prayer for each week will focus on biblical promises of Christ's life in our community.

Wednesdays have been designated as a Fast Day. We invite all members to join in this fast as we consecrate ourselves afresh for mission and ministry.

The latter portion of this booklet outlines the ministry areas and chairpersons for the Super SoulFest August celebration. It is our desire that this period of outreach and unified prayer will culminate with an Island-wide acclamation of what God has done in and through us.

Persons are encouraged to sign up to minister in the various areas and to render service in both humility and expectation of how God will move through us.

We are expecting a wave or refreshing, renewal, reconciliation and restoration. Let us pray and serve with expectancy as we ***Catch The Wave of Change***!

PURPOSE

To Reclaim Bermuda for Christ

Objectives

- To Strengthen The Witness of the AME Church in Bermuda
- To Win New Souls For The Kingdom
- To Revive & Rejuvenate Members of The Body of Christ
- To Restore Backsliders To Right Relationship With Christ
- **To Reclaim Our Island For Christ**

SPREAD THE GOOD NEWS OF LIFE IN CHRIST!!!

Plan of Action

1. Recommitment of our Church through Prayer, Communal Worship, and Renewed Covenant with Christ.

2. Outreach to the Community Through Personal Witness, Door to Door Evangelism, Increased Missionary Endeavours and Public Celebrations.

3. Super SoulFest Celebration in August 2006 to Reach Island Community and Overseas Through Varied Evangelistic Events and Approaches.

4. Follow up of New Converts and Continued Outreach, Evangelism and Growth.

Outline of Super SoulFest Celebration

- 5 Power Packed days of Preaching, Teaching, Music and Fellowship
- 400 Plus Visitors From Overseas To Join Us In This Time of Renewal
- Exciting Activities To Include:
  - Early Morning Prayer Walks and Services
  - Gospel Aerobics
  - Morning Workshops and Seminars
  - Noonday Hour of Power
  - Nightly Evangelistic Crusade w/ Teaching Preceding the Service
  - KidzFest
  - TeenFest
  - Gospel Praisefest and Arts Explosion
  - Power Breakfast for Church and Civic Leaders
  - Richard F. Norris Golf Classic
  - Deep Sea Fishing
  - Discovery Zone Kids Camp for 5-12 year old guests

- Late Night Events including Gospel Comedy, Midnight Cruise, Dessert and Fellowship Hour and More....

Prayer and Ministry Guide

Intercessory Prayer Ministry

By Rev. Esther P. Douglas

II Chronicles 7:14

If my people which are called by my name, shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin, and will heal their land.

Study Outline

Four types of prayer

- Personal Petitions: Asking for circumstances in you life to change.
- Personal Devotion: Asking for spiritual growth and communion with God.
- Worship: Declaration of adoration, thanksgiving and praise unto God.
- Intercessory Prayers: Asking God to release His Blessings to touch others.
  Two Aspects of Intercessory Prayer

- For individuals: to pray for their salvation, healing release of anointing and other personal needs
- For Corporate Group of People, i.e. Church, Government, School, Community

Ten Conditions Necessary for Effective Prayer

1. Faith: Mark 11: 23-24
2. Persistence: Matthew 7: 7-14
3. Holy Life: Isaiah 59: 1-3
4. Honour Wife (Spouse): 1 Peter: 3:7
5. Will of God: 1 John 5: 14-15
6. Name of Jesus: St John 14: 13-14
7. Pure Motives: James 4: 2-3

8. Boldness: Hebrews 4:16

9. Forgiveness: Matthew 6:15

10. Unity: Matthew 18:5, 19-20, 23-24

Things To Pray For:

- Worship Service: Presence of God to be powerfully manifested. Glory of God to fill the sanctuary.
- People will be saved, healed, refreshed by the Holy Spirit and touched by the power of God, Baptized with the Holy Spirit and set free from demonic spirits during worship.
- A powerful manifestation of the Holy Spirit
- Clear wisdom, and leading for worship leader
- Anointing for choir and musicians

Ministry of the Word

- Conversions
- Baptism of the Holy Spirit
- Word of Knowledge
- Word of Wisdom
- Discerning of Spirits
- Healing
- Faith
- Holy Spirit to touch and refresh people

Corporate Body in General

- A spirit and anointing of holiness and love to prevail in the hearts of believers by the release of the spirit of conviction.
- Revelation of the word in each personal life.
- Spirit of prayer to fall on church Zech 12:10
- A burden and anointing of evangelism to fall on each individual saint.
- A generous spirit of giving to release finances for support of ministry and to bless the poor, widows, missions, etc.
- Break powers of darkness that seek to hinder the flow of the Holy Spirit In the body of Christ.
- Every family member saved and healed.
- The single saints seeking marriage – that God will move quickly and clearly.
- Gifts of Holy Spirit operating 1Cor 12:4, 14:1

Words that mean prayer: Supplication, Call Upon, Intercession, Beseech, Cried or Crying to God, Seeking the Lord etc.

Postures in Prayer

Bowing, kneeling, on the face before God or standing

Holy, believing, persevering prayer is an important part of Co-Labouring with God for the release of His grace that he desires to give us.

Psalm 65:2 O thou that hearest prayer, unto thee shall all flesh come.

Isaiah 65:24 and it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear.

Jeremiah 33:3 call upon me, and I will answer thee, and show thee great and mighty things which thou knowest not.

Learning To Pray With Purpose

This page provides practical ideas to use this prayer guide in five specific ways. As you pray towards God's purpose, you will find yourself growing as a person of prayer in these same ways.

Pray in Hope *by praying God's word.*
Pray toward God's promises being fulfilled. As your prayers emerge from God's word you'll find fresh words to pray what's on God's heart. Your prayers will be prayers of blessing and destiny.

Pray in Humility *by praying in identity with other people and by fasting.*
Address God as if you were an attorney in God's courts making an appeal for your neighbors who have not yet cried out for mercy. Pray with compassion for others. Humble yourself before God by fasting.

Pray in Unity *by praying together*
Believers all over Bermuda and throughout the world will follow the same topics and scriptures. As you pray for your church and your community, you will be praying in accord with myriads of others. Enlist others of your church, family or friends on the job to pray through the weekly scripture prayers with you.

Pray in Proximity *by prayer walking.*
Pray nearer to pray clearer. Prayer walking is praying in the very places that you expect God to bring forth his answers. Each day focus a prayer for people who comprise a particular area.

Pray with responsibility *by caring and sharing in ongoing lighthouse lifestyle*
Focus you prayers upon a few specific people or homes. Find creative ways to serve the people you are praying for in order to display God's love in practical ways. Look for God to open ways for you to present the gospel in a sensitive, powerful way.

Weekly Outline

Adaptation from Praying the Scriptures by Carol Ann Kononavos

Praying God's Word

Would you like your prayers to be more powerful? **Pray the Scriptures.** Hebrews 4:12 says that God's Word is alive and powerful, sharper than a two-edged sword. When we speak and pray the Scriptures, we are coming into agreement with God, and His power is released to answer our prayers.

Maybe you feel like God doesn't hear your prayers? Or maybe you don't know what to pray for in certain situations. During the First Week we will focus on *Prayer Promises.* In the weeks that follow we will lift up different areas of concern in expectation that God will move in those situations. We have gathered Bible Scriptures such as 1John 5:14, which tells us we can have confidence in God. Not only does He hear our prayers, but He also promises to answer them when we pray in line with His will. He hastens to perform His Word.

Benefits of Praying the Scriptures

Praying the Scriptures will increase your spiritual growth. You actually learn what God says about certain situations, and by praying His Word you will see His results. Many people have testified that just by praying the healing scriptures they have been healed, physically as well as mentally.

You can live a stress free life if you will only just pray because when you pray, you are turning the situation over to God. You're taking the situation out of your hands, and putting it in His hands. You're releasing it to God. These *Scripture Prayers* are very easy to read, and if you'll read them every day, even within a week, you will have memorized Scripture and won't even realize it until a situation arises, or until someone asks you to pray for them.

Commitment to Pray the Scriptures

Most people when they hear the word commitment, their first response is, "I don't have time for another commitment." But if you want your circumstances in your life to change you need to make a commitment to pray the Scriptures *out loud* every day. Then you will see how praying with the powerful force of God's Word will cause you to be *praying in victory.* You will have victory in your life, in your home, and be able to handle situations as easily as Jesus would have handled them. It doesn't take long to read these prayers, and you can print them out and take them with you, and read them whenever you want. But it is important for you to pray the prayers out loud, even if it is in a whisper, the spoken Word, makes things happen!

Week One
May 29 – June 4

Ministry Target Areas: Richard Allen and Surrounding Community

Prayer Hope Focus: Praying the Promises of God

Prayer Promises

Start your prayer time by reading these, the **Prayer Promises.**
These are Scriptures that promise us that God does hear our prayers and will answer them. Reading these also builds our confidence and our faith to believe. Begin with a prayer of thanksgiving and exaltation unto God and then pray the following:

Prayer Promises

Lord, I am reminded of your word which tells us:
Jer 1:12.....I am ready to perform My Word.
Jn 16:24.....Ask, and you will receive, that your joy may be full.
Mt 21:22.....Whatever things you ask in prayer, believing, you will receive.
Jer 33:3.....Call to Me, and I will answer you, and show you great and mighty things...
Jn 14:14.....If you ask anything in my name, I will do it.
Jn 16:23.....whatever you ask the Father in My name He will give you.
Jas 5:16.....The effective, fervent prayer of a righteous man avails much.
Job 22:27.....You will make your prayer to Him, He will hear you...
1Jn 5:14..... .Now this is the confidence that we have in Him, that if we ask anything according to His will, .He hears us.
1Jn 5:15.....And if we know that He hears us, whatever we ask, we know that we have the petitions that we ..have asked of Him.
Jn 14:13.....And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.
Isa 55:11.....So shall My word be that goes forth from My mouth; it shall not return void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.
Jn 15:7.....If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.
Mt 18:18.....Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth shall be loosed in heaven.
Mt 18:19.....Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven.
Jn 15:16.....You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you.
Jer 29:12.....Then you will call upon Me and go and pray to Me, and I will listen to you.
Isa 65:24.....It shall come to pass that before they call, I will answer, and while they are speaking I will hear.
Ps 91:15.....He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him.
Ps 141:2.....Let my prayer be set before You as incense, the lifting of my hands as the evening sacrifice.

In the name of Jesus we pray, Amen.

Prayer Walking Ideas

East End Primary

St. George's Cricket Club

St. George's Preparatory School

St. George's Preschool

Town Square

Wellington Area

The Women's Prison and the Prison Farm

Cut Road

Fort St. Catherine's Area

Ferry Reach Area

Week Two

June 5 – June 11

Ministry Target Areas: Allen Temple and Surrounding Community

Prayer Hope Focus: Pastors

Praying For Pastors

Praying For Pastors is very important. They are serving God and the attacks of the enemy are non ceasing. They must be covered in prayer on a daily basis. This prayer can be personalized by saying his or her name instead of the word *pastor*. Pray for all pastors.

Praying For Pastors

Ps 31:23.....Father, I thank You that our pastors are faithful,
Ps 31:23.....and that You preserve them.
Prov 28:20.....That they abound with blessings,
Gal 6:9.....and do not grow weary in well doing.
Phil 1:6.....That You who began a good work in them will perfect it.
Eph 2:10.....They are Your workmanship created in Christ Jesus,
Heb 13:21.....and equipped in every good thing to do Your will.
Heb 13:21.....Work in them that which is well-pleasing in Your sight.
2Cor 9:8.....Let all grace abound toward them, having sufficiency in all things,
2Cor 9:8.....and an abundance for every good work.
2Cor 9:6.....Because they have sowed bountifully, they will reap bountifully,
1Cor 3:6.....and whether they plant or water, Father, You give the increase.
2Cor 2:14.....I pray that they continually triumph in Christ,
2Cor 2:14.....diffusing the fragrance of His knowledge in every place.
Deut 28:2.....That all blessings come upon them and overtake them,
Deut 28:2.....because they obey the voice of their God.
Ps 32:8.....Instruct them and teach them in the way they should go;
1Cor 2:10.....reveal the deeper things of God to them by Your Spirit.
2Tim 2:21.....Let them be vessels of honor, sanctified and useful for the Master,
2Tim 2:21.....prepared for every good work.
1Pet 5:2.....Shepherding the flock willingly, eagerly, and being an example to them.
1Cor 2:4.....Their speech and preaching is in demonstration of the Spirit and power.
2Tim 4:2.....And they are instant in season and out of season to preach the Word.
Josh 1:3.....Every place the soles of their feet tread upon has been given to them.
Deut 31:6.....They are strong and of good courage for You, Lord, go with them.
Ps 27:14.....They wait on You, and You strengthen them in their heart.
Titus 1:5.....Help them set in order things that are lacking,
Titus 1:5.....and appoint elders in every city.
2Cor 10:4.....I tear down the strongholds over the pulpit.
Ex 17:11.....I lift up our pastors and cover them
Heb 12:24.....with the blood of Jesus.
Deut 28.....Sickness and disease shall in no way come near them,
Gal 3:13.....for they are redeemed from the curse of the law.
Isa 54:17.....I say that no weapon formed against them will prosper,
Isa 54:17.....and every tongue rising against them shall be shown to be in the wrong.
Cor 12:11.....Father, let the gifts and anointing on their lives come forth.
Luke 1:45.....Birth the things that You have spoken to them in their hearts,
Acts 6:4.....as they continually give themselves to prayer
Acts 6:4.....and the ministry of the Word.

In the name of Jesus we pray, Amen

Prayer Walking Ideas

Sandys Secondary Middle School

Somerset Primary School

West End PrimarySchool

Lagoon Park Preschool

Somerset Cricket Club

The Naval Field

Westgate Correctional Facility

Dockyard Area

Elys Harbour Area

Somerset Market Place.

Week Three

June 12- June 18

Ministry Target Areas: St. Luke and Surrounding Community

Prayer Focus: Praying for the Family

Praying For The Family

It's important to pray for families, because if the enemy cannot get to the believer, he will focus on his or her family. Pray for immediate and extended families as we all need to be covered in prayer.

Praying For The Family

1Pet 4:8.....Father, I pray that family members love one another.
1Pet 4:9.....That they are hospitable to one another without complaint.
1Pet 4:11.....Serving by the strength that You supply,
1Pet 4:11.....so that in all things You may be glorified.
1Thes 5:11.....I pray that they encourage one another, comfort, edify,
Acts 20:32.....and build one another up.
Mt 18:19.....That they stand in agreement in every area of their lives,
Neh 8:10.....Letting the joy of the Lord be their strength,
Col 3:15.....with the peace of God ruling in their hearts.
Ps 138:8.....Father, I thank You that You're perfecting
Ps 138:8.....everything concerning them.
Ps 92:10.....Anoint them with fresh oil.
Ps 103:5.....Satisfy them with good things,
Ps 103:5.....So that their youth is renewed like the eagle's.
Ps 92:14.....In old age they shall still bear fruit,
Ps 92:14.....and be fresh and flourishing.
Ps 91:16.....With a long life You will satisfy them.
Job 1:10.....Father, place a hedge of protection
Job 1:10.....around them, around their household,
Job 1:10.....and around all that they have on every side.
Ps 34:7.....I thank You that the angel of the Lord encamps
Ps 34:7.....round about them and delivers them from all evil,
Ps 91:3.....from the snare of the fowler, from every pestilence,
Ps 91:10.....and that no plague will come near their dwelling.
Prov 3:24.....They shall lie down and their sleep shall be sweet.
Prov 16:7.....Because their ways please You Lord,
Prov 16:7.....You make their enemies to be at peace with them.
Deut 29:9.....They keep Your word and do it,
Deut 29:9.....therefore, they prosper in all that they do.
Jn 15:4.....Because they abide in You and delight them selves in You,
Ps 37:4.....You give them the desires of their heart.
1Pet 5:6.....And because they humble themselves, exalt them in due season.
1Pet 4:19.....I thank You Father that they are committed to You, to doing good,
1Pet 5:7.....casting all their cares upon You, for You care for them.
1Pet 5:8.....That they are sober, vigilant, continually resisting the devil,
1Pet 5:9.....and steadfast in their faith.
1Pet 5:10.....Father, perfect, establish, strengthen, and settle them in Jesus' name.

Prayer Walking Ideas

St. David's Primary

Clearwater Middle School

St. David's Cricket Club

St. David's Preschool

Clearwater Beach

Bermuda International Airport

Cashew City

Black Horse Area

Dark Bottom

The Bermuda International Airport

Week Four

June 19- June 25

Ministry Target Areas: Mount Zion and Surrounding Community

Prayer of Hope Focus: The Government of Bermuda

Praying For The Government

The scripture commands that we pray for the government and those who are in authority over us. Please pray for the Government of Bermuda and all political parties each day this week.

Praying For The Government

1Tim 2:1.....Heavenly Father, I give thanks for our government.
1 Tim 2:2.....I pray for all men and women having authority over us in any way.
Prov. 1:23.....Pour out Your Spirit upon them and make Your Word known to them.
Ps 25:21.....Cause them to be men and women of integrity, obedient concerning us,
1 Tim 2:2.....that we may lead a quiet and peaceable life, in all godliness and honesty.
Prov. 2:10.....Let wisdom enter their hearts, and let knowledge be pleasant to them.
Prov. 2:11.....Let discretion preserve them and understanding keep them,
Prov. 2:12.....to deliver them from the way of evil and from evil men.
Psalm 1:1.....Make their hearts and ears attentive to godly counsel,
2Chr 20:32.....doing what is right in your sight.
Prov. 2:21.....Let the upright dwell in our government.
Heb 12:27.....Cause there to be a shaking in all areas.
Prov. 2:21.....Let those complete and blameless before You stay.
Prov. 2:22.....and cut off the wicked. Let the unfaithful be rooted out.
1Cor 4:5.....Bring to light what is hidden in darkness,
1Cor 4:5.....and expose the secret aims of the hearts.
Rev 2:5.....Let this nation remember from where they have fallen,
Rev 2:5.....repenting, and returning to doing their first works,
1Chr 22:19.....setting their hearts and their souls to seek the Lord,
2Chr 7:14.....humbling themselves, praying, and turning from their wicked ways.
2Chr 7:14.....Then hear them, O Lord, and forgive their sins and heal our land.
Acts 26:18.....Open their eyes and turn them from darkness to light.
Heb 3:13.....Soften the hearts that are hardened through the deceitfulness of sin.
Ps 107:20.....Deliver them from their destructions.
2Pet 3:9.....Father, You have been longsuffering toward us,
2Pet 3:9.....not willing that any should perish,
2Pet 3:9.....but that all should come to repentance.
Isa 49:22.....Raise up a standard in this nation.
Zech 10:1.....Cause the rains of Your Spirit to flood this land
Hab 3:2.....and revive Your work in the midst of us.
Isa 59:16.....Raise up intercessors for this nation
2Cor 10:4.....to pull down strongholds over this land.
Isa 40:5.....And let the glory of the Lord be revealed!

In Jesus' name, Amen

Prayer Walking Ideas

Southampton Glebe School

Port Royal School

Southampton Preschool

White Hill Area

Port Royal Area

St. Annes Area

Whale Bay Area

Rockaway Area

Week Five

June 26 – July 2

Ministry Target Areas: St. John and Surrounding Community
Prayer Hope Focus: The Church

Praying For The Church

Praying for the Church is very important. Many problems relating to the churches can be altered if we will just pray for our church. Pray for the churches as a whole, the church, the body of Christ.

Praying For The Church

1Pet 5:6.....Heavenly Father, we humble ourselves under Your mighty hand.
1Jn 1:9.....Forgive us for our sins, and cleanse us from all unrighteousness.
Heb 10:22.....Let us draw near to You with a true heart in full assurance of faith,
Heb 10:22.....having our hearts sprinkled from an evil conscience,
Heb 10:22.....and our bodies washed with pure water.
Col 3:16.....Let Your Word dwell in us richly.
Col 1:9.....Fill us with the knowledge of Your will,
Col 1:9.....in all wisdom and spiritual understanding,
Col 1:10.....that we may live and conduct ourselves in a manner worthy of You,
Col 1:10.....fully pleasing You, and being fruitful in every good work.
Eph 4:23.....And, by being renewed in the spirit of our minds,
Col 3:12.....that we put on tender mercies, kindness, humility,
Col 3:12.....meekness, longsuffering: bearing with and forgiving one another.
Eph 4:13.....That we dwell together in the unity of the faith,
1Thes 5:12.....recognizing those who labor among us,
1Thes 5:13.....esteeming them highly in love for their work's sake.
1Cor 1:10.....I pray we all speak the same thing, with no divisions among us,
Phil 1:27.....standing fast in one spirit, striving together for the faith.
Heb 13:9.....That we're not carried about with various and strange doctrines,
2Tim 2:15.....But we study, rightly dividing the word of truth.
Jude 1:16.....That we're not murmurs', complainers, walking after our own lusts,
1Tim 6:18.....but are rich in good works, ready to give and willing to share.
Eph 4:16.....I pray that the whole body be knit and joined together,
Eph 4:16.....and that every part does its share causing growth to the body.
1Pet 4:10.....As each one has received a gift, let him minister it,
Phil 2:4.....looking out for the interests of others.
1Pet 1:22.....Let us all fervently love one another with a pure heart,
2Jn 1:8.....so that we do not lose the things we have worked for.
1Pet 4:7.....Let us become serious and watchful in our prayers,
Eph 5:16.....redeeming the time, for the days are evil.
Heb 12:1.....Running with endurance the race that is set before us,

Col 3:2.....setting our minds on things above and not on things on the earth.
Phil 3:14.....But pressing toward the goal for the prize of the upward call of God.
Eph 6:11.....Putting on the whole armor of God that we may stand against the devil.
Acts 4:29.....That we will speak forth Your Word with great boldness
Acts 4:30.....and that You will stretch forth Your hand to heal,
Acts 4:30.....that signs and wonders may be done in the name of Your Son Jesus.

Prayer Walking Ideas

Francis Patton School

Lyceum Preschool

Tom Moore's Tavern

Dub City Area

Harlem

LongBird Bridge

Bailey's Bay Cricket Club

Week Six

July 3- July 9

Ministry Target Areas: Vernon Temple and Surrounding Community

Prayer Hope Focus: Missionaries

Praying For Missionaries

When we **Pray for Missionaries**, all Christians are included as we have been commissioned by God to spread the Gospel. Pray for God's power and protection for those that have answered the call and that God will stir up a desire to serve in each of us.

Praying For Missionaries

Mt 13:38.....Father, I pray for those out in the mission fields,
Mt 13:38.....spreading the good news of the Gospel,
Mt 24:14.....in this country and around the world.
1Jn 3:17.....They have seen their brothers' needs
1Jn 3:17.....and have not shut up their hearts from them,
3Jn 1:7.....but have faithfully gone forth into all the earth.
2Tim 1:9.....Let them be called with a holy calling,
2Tim 1:9.....not according to their works,
2Tim 1:9.....but according to Your own purpose, Father.
1Jn 3:18.....Out of love they have laid down their lives
Jas 1:25.....and determined to be doers of the work, not hearers only.
Act 16:24.....I pray for those in prison for their beliefs.
2Tim 1:8.....Not being ashamed, they share in the sufferings for the Gospel,
2Tim 2:10.....and endure all things for the sake of those chosen for salvation.
Act 16:26.....Father, send forth Your angels and cause them to be set free.
Heb 6:10.....Do not forget their work and labor of love.
2Tim 4:17.....Stand with them and strengthen them.
2Tim 4:18.....Deliver them from every evil work and preserve them.
Phil 1:12.....Cause the things which have happened to actually
Phil 1:12.....turn out for the furtherance of the Gospel.
Ps 104:4.....Make Your ministers a flame of fire,
Phil 2:16.....Help them to hold fast to the Word of life
Eph 5:10.....proving what is acceptable to the Lord,
Eph 5:11.....exposing the unfruitful works of darkness,
Phil 2:15.....and shining as bright lights in a dark world.
2Thes 3:8.....Let their hard work be an example to us,
1Thes 3:2.....as we send fellow laborers and ministers of God
1Thes 3:2.....to encourage and establish them concerning their faith,
1Thes 3:3.....so that they will not be shaken by afflictions.
1Thes 2:2.....Give them the boldness to speak the Gospel in the midst of conflict
1Cor 2:4.....in demonstration of the Spirit and power
Col 4:17.....and to fulfill the ministry they have received in the Lord.

In Jesus' Name, Amen

Prayer Walking Ideas

Heron Bay School

Spice Valley Middle School

Hotel Properties in Area

Bermuda Institute

South Shore Beach Areas

Southampton Rangers Club

Camp Hill Area

Riddell's Bay Area

Week Seven

July 10-July 16

Ministry Target Areas: Bethel and The Surrounding Community

Prayer Hope Focus: Relationships

Praying For Relationships

Praying for Relationships was written because there are many relationships in trouble. When you pray this prayer, you may see a gradual change in the other person, but the main change is what you see happening to yourself. You will change first, mostly in your attitude. There is a certain peace when you can just release others into God's hands, for Him to deal with.

Praying For Relationships

Mt 21:21.....Father, I come before You in prayer and in faith.
Rom 13:11.....Your Word says that now is the time for all to awaken from sleep,
Rom 13:11.....For our salvation is nearer now than we first believed.
Col 1:13.....Lord, deliver my loved ones from the power of darkness,
Rom 13:12.....and cause them to put on the armor of light.
Rom 13:14.....Help them in their daily walk to put on the Lord Jesus Christ
Rom 13:13.....and to avoid the lusts and idolatry of life.
Ps 119:37.....Cause them to turn their eyes away from worthless things,
2Tim 2:26.....to come to their senses, and escape the snare of the devil.
Rom 13:13.....Deliver them from immorality, strife, and envy,
Heb 10:22.....and draw them near to You, Father, with a true heart.
Mt 5:6.....Create in them a hunger and thirst for You and Your righteousness,
Ps 119:37.....and revive them in Your ways.
Col 1:9.....I ask that You fill them with the knowledge of Your will
Col 1:9.....in all wisdom and spiritual understanding;
Col 1:10.....that they might have a walk worthy of You, Lord,
Col 1:10.....fully pleasing You, being fruitful in every good work,
Col 1:10.....and increasing in the knowledge of You,
Col 1:11.....strengthened with all might, according to Your glorious power.
Rom 8:30.....Bring them into the calling that You have predestined for them;
1Chr 28:9.....help them to serve You with a loyal heart and with a willing mind,
Ps 32:8.....and instruct them in the way they should go.
Jas 1:22.....Let them be doers of the Word and not hearers only,
Ps 119:97.....meditating in Your Word day and night.
Ps 112:6.....Establish their heart, so they will never be shaken,
1Cor 10:13.....and show them a way of escape with every temptation.
Rom 13:8.....Let them owe no man anything except their love.
1Jn 3:18.....A love that is in deed and truth, not just in word and speech.
Ps 110:3.....Let them be volunteers serving You in the time of Your power.
Mt 6:33.....Seeking first Your kingdom so that they will reap abundant blessings.
Prov 3:9.....I pray that they will honor You with their possessions
Prov 3:9.....and with the firstfruits of their increase;
Ps 111:1.....Praising the Lord with their whole heart in the assembly
Ps 111:1.....of the upright and in the congregation,
Mic 6:8.....walking humbly with You Lord, being determined to act justly,
Ps 112:4.....loving mercy and righteousness,
Ps 112:4.....being gracious and full of compassion.

In Jesus' Name, Amen.

Prayer Walking Ideas

Flatt's Village

Shelly Bay Area

Hamilton Parish Workman's Club

Whitney Middle School

Bermuda Christian Academy

Radnor Road Area

Shelly Bay Market Place Plaza

Week Eight

July 17 –July 23

Ministry Target Areas: Bright Temple and The Surrounding Community

Prayer Hope Focus: Children

Praying for the Children

These are scriptures to pray for all children. Let us pray for God's protection and his promises for them as they go out into the world. You can also pray these scriptures for your unborn child. If you would like to pray for a specific child, just replace the word *children* with the name of the child.

Praying for the Children

Acts 19:20.....I thank you Father that Your Word prevails over our children.
Isa 54:13.....That they are taught of the Lord and continue to be
Prov 13:1..... the fruit of godly instruction and correction.
Isa 54:13.....Great is their peace and undisturbed composure.
Prov 2:6..... Father, give us counsel and wisdom in bringing up our children.
1Pet 1:14..... I say they are obedient, not conforming to the things of the flesh,
1Pet 1:15..... but holy, in all conduct.
1Pet 2:2..... desiring the pure milk of the Word that they may grow thereby.
Jas 1:19.....That they are swift to hear, slow to speak, and slow to wrath.
Heb 13:5..... Their conduct is without covetousness,
Heb 13:5..... and they are content with what they have.
Heb 13:16..... They do not forget to do what is right and to share.
2Pet 3:18..... I pray that they grow in the grace and knowledge of our Lord,
1Thes 4:1..... and abound more and more in how they should walk and please You.
1Pet 5:5..... That they submit to their elders, and to one another,
1Pet 5:5..... being clothed with humility.
1Pet 5:7..... That they cast their cares upon You, Father, for You care for them.
Jas 1:22.....I thank You that they are doers of the Word, and not hearers only,
Ph'm 1:6.....effectively sharing their faith.
2Tim 1:7 .....not having a spirit of fear, but of power, love, and a sound mind.
2Tim 1:9.....Father, You have saved them and called them with a holy calling,
2Tim 1:9 .....not according to works, but according to Your own purpose.
2Tim 4:18.....Deliver them from every evil work and preserve them.
John 10:5 .....They will by no means follow strangers, not knowing their voices.
2Tim2:22 .....They abide with others who call on the Lord out of a pure heart,
Jas 3:10 .....and cursing comes not out of their mouth.
1Jn 5:18 .....Because Jesus keeps them safe, the wicked one does not touch them.

Ps 91:11.....Give Your angels special charge to accompany, defend, preserve
Ps 4:8.....and provide safety for them, day and night.
1Jn 2:5 .....Because they keep Your Word, Your love is being perfected in them.
1Jn 2:15 .....They do not love the world or the things in the world,
3Jn 1:11.....and they do not imitate what is evil, but what is good.
1Jn 1:7 .....They walk in the light as You are in the Light,
Jas 4:8 .....cleansing their hands and purifying their hearts,
2Tim 2:22 .....They follow after righteousness, faith, love, and peace.
Heb 13:18.....They have a good conscience and desire to live honorably,
Prov 3:4 .....having favor and high esteem with God and man.

In Jesus' name, Amen

Prayer Walking Ideas

Paget Primary School

Purvis Primary School

Warwick Preschool

Warwick Academy

Ord Road Area

Rubber Tree Area

Hotel Properties in Area

Jones' Village

Valley Road Area

The Bermuda College

Gilbert Institute

King Edward VII Memorial Hospital

Week Nine

July 24 – July 30

Ministry Target Areas: St. Philip and The Surrounding Community

Prayer Hope Focus: All Nations of the World

Praying For The Nations

This prayer focuses on **Praying for the Nations**. All nations around the world are included in this prayer. This is a prayer we need to pray everyday, particularly for nations that are oppressed.

Joel 3:12.....Let the nations be awakened!
Isa 1:2.....Let the earth hear the voice of the Lord!
Ps 9:20.....Judge the nations in Your sight, Father, and put them to fear,
Ps 9:20.....that they might know themselves to be but men.
Rom 8:22.....Father, the whole creation groans and labors
Rom 8:21.....to be delivered from the bondage of corruption,
Rom 8:21.....into the glorious liberty of the children of God.
Jn 15:26.....Send forth Your Spirit of Truth to bear witness of You,
Jn 16:8.....and to convict the world of sin, of righteousness, and of judgment.
Eze 14:6.....Cause them to repent and to turn from their idols.
Hag 2:7.....Shake the nations, so they will come to the Desire of All Nations(Jesus).
Num 23:24.....Father, cause Your people to rise up.
Joel 3:11.....Gather Your mighty ones to prepare for war.
Joel 3:14.....Bring the multitudes into the valley of decision.
Jer 49:14.....Send Your ambassadors into all the nations.
Col. 4:3.....Open to them a door for the Word, to speak the mystery of Christ,
Mt 24:14.....that the gospel of the kingdom may be preached in all the world.
Ps 111:6.....You have declared to Your people the power of Your works,
Ps 111:6.....in giving them the heritage of the nations.
Phil 2:10.....Let every knee bow and every tongue confess that Jesus is Lord!
Isa 61:11.....Cause righteousness and praise to spring forth.
Hab 2:14.....Let the earth be filled with the knowledge of the glory
Hab 2:14.....of the Lord as the waters cover the sea.
Isa 43:9.....Father, gather the nations together,
Ps 22:27.....that they may worship Thee,
Ps 46:10.....and exult Thee in all the earth.
Gal 3:8.....Let all the nations be blessed through Your people,
Zech 14:14.....and let the wealth of the heathen be gathered together
2Kin 22:5.....and be delivered into the hands of Your people for the work of the Lord.
Isa. 49:6.....Send forth Your salvation to the ends of the earth,
Mk 12:36.....and make Your enemies to be Your footstool.

In Jesus' Name, Amen.

Prayer Walking Ideas

Harrington Sound Primary School

Harrington Sound Workman's Club

St. Mark's Preschool

John Smith's Beach and area

Harris' Bay Area

Tucker's Point Area

Club Road

St. Mark's Parish Preschool

Week 10

July 31-August 6

Ministry Target Areas: Heard Chapel and Surrounding Community

Prayer Hope Focus: Healing

Scriptures For Healing

If you are sick or in need of a *spiritual healing*, praying the **Healing Scriptures** will help you. Pray not only for yourselves but for others that you know that are in need of healing.

Scriptures For Healing

Hos 4:6.....My people are destroyed for lack of knowledge.
Gal 3:13.....Christ has redeemed us from the curse of the law, having become a curse for us...
1Pet 2:24.....(Jesus) bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness – by whose stripes you were healed.
Isa 53:5.....He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.
Mt 8:17.....He Himself took our infirmities and bore our sicknesses.
Ps 107:20.....He sent His word and healed them, and delivered them from their destructions.
Prov 3:7.....Do not be wise in your own eyes: fear the Lord and depart from evil.
Prov 3:8.....It will be health to your flesh, and strength to your bones.
Ex 15:26.....I am the Lord who heals you.
Ps 103:3.....Who forgives all your iniquities, Who heals all your diseases...
Ex 23:25.....serve the Lord your God, and He will bless your bread and your water. And I will take sickness away from the midst of you.
Prov 16:24.....Pleasant words are like a honeycomb, sweetness to the soul and health to the bones.
Isa 58:8.....your light shall break forth like the morning, your healing shall spring forth speedily, and your righteousness shall go before you; the glory of the Lord shall be your rear guard.
Ps 118:17.....I shall not die, but live, and declare the works of the Lord.
Ps 147:3.....He heals the brokenhearted and binds up their wounds.
Prov 17:22.....A merry heart does good, like a medicine, but a broken spirit dries the bones.
3John 2.....Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.
Mk 16:17.....these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; ...they will lay hands on the sick, and they will recover.
Jas 5:15.....the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven.
Jas 5:16.....Confess your trespasses to one another, and pray for one another, that you may be healed.
Mt 8:13.....Go your way; and as you have believed, so let it be done for you.

Prayer Walking Ideas

Victor Scott Primary School
Prospect Primary School
Prospect Preschool

Dame Marjorie Bean Hope Academy

The Educational Centre

CedarBridge Academy

Elliott School

42nd Street

Parson Road Area

Palmetto Road

Pond Hill

Friswell's Hill

Somersfield Academy

Week Eleven

August 7-August 13

Ministry Target Area: St. Paul and The Surrounding Community

Prayer Hope Focus: Encouragement

Scriptures For Encouragement

As we move toward the Super SoulFest Celebration next week there is much to do in preparation. There may be obstacles placed in our paths to distract or dishearten us. These Scriptures will encourage us and build us up in your faith as we watch God move. Let them resonate in our spirits as we go forth from this time of renewal in victory reclaiming our island for GOD.

1Sam 12:16.....stand and see this great thing which the Lord will do before your eyes...
Luke 18:27.....The things which are impossible with men are possible with God.
Num 23:19.....God is not a man, that He should lie. Has He said, and will He not do it?
Jas 1:4.....But let patience have its perfect work, that you may be perfect and complete, lacking nothing.
Rom 8:31.....If God be for us, who can be against us?
2Tim 2:1.....be strong in the grace that is in Christ Jesus.
2Tim 1:13.....Hold fast the pattern of sound words...in faith and love...
Col 3:2.....Set your mind on things above, not on things on the earth.
Col 3:23.....Whatever you do, do it heartily, as to the Lord and not to men,...
Mark 9:23.....If you can believe, all things are possible to him who believes.
Josh 16:33.....In the world you will have tribulation; but be of good cheer, I have overcome the world.
Rom 8:18.....consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.
Rom 8:37.....Yet in all these things, we are more than conquerors through Him who loved us.
Rom 8:39.....(Nothing can) separate us from the love of God which is in Christ Jesus our Lord.
Rom 8:28.....And we know that all things work together for good to those who love God, to those who are the called according to His purpose.
2Tim 4:5.....be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.
2Tim 4:7.....Fight the good fight, finish the race, keep the faith.(paraphrased)
Mic 7:8.....Do not rejoice over me, my enemy; when I fall, I will arise; when I sit in darkness, the Lord will be a light to me.
Phil 4:13.....I can do all things through Christ who strengthens me.
1Jn 4:4.....(You) have overcome them, because He who is in you is greater than he that is in the world.
Phil 1:6.....(Be) confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ,...
Phil 4:4.....Rejoice in the Lord always. Again I say, rejoice!

Prayer Walking Ideas

West Pembroke Primary School
City of Hamilton
Dellwood Middle School
The Berkeley Institute
Adult Education School
Northlands Primary School
C.A.R.E. Learning Center
St. Paul's Preschool
St. John's Preschool
Saltus Grammar School
Mount Saint Agnes
Bridging the Gap Academy
Bermuda High School for Girls
Court Street
North Hamilton
Front Street
Serpentine Road Area

Appendix E

Chair and Co-Chair Responsibilities

Appendix E

Chair and Co-Chair Responsibilities

Super SoulFest

MINISTRY CHAIRS

& CO-CHAIRS

Brief Outline of Responsibilities

Steering Committee

General Chairperson

Finance Chair

Administration Chair

Programming & Public Relations Chair

Logistics Chair

Super SoulFest Steering Committee

Chair

- Develop overall plan for Evangelistic Crusade
- Oversee ministry areas as outlined in organizational chart
- Ensure that all ministries supervised work within the budget and function within the aims and objectives of the **'Super SoulFest'** agenda.

Administration

TBD

- Organize and Provide Administrative Support to All Committees.
- Oversee Process for Registration, Housing and Travel
- Finalizing of contracts for all areas as needed
- Responsibility for the registration passes for security, outlining apparel to identify the workers.
- Ensure continuity in all areas of operation.

Registration

- Co-ordinate All Registration for individuals participating in the attendance of workshops and special events that will be covered by registration.
- Determine all registration needs including packets, badges, admissions
- Work closely with web builder and manager for inclusion of information and tracking of online registration
- This Ministry will liaise with Programming, Public Relations, Finance, Housing and Special Guests.

Finance

- Establish Budget for Super SoulFest
- Oversee all financial transactions and approval of the same through the use of vouchers by all ministries.
- Responsible for Collection and Distribution of All Funds, Banking, etc.

Fundraising.

- Oversight and execution of all fund raising efforts related to the Super SoulFest ie.
- Corporate Sponsorship
- Members Gifts
- Partners
- Vendors
- Sale of Paraphernalia (T-shirts, Caps, Lapel pins, etc.)
- Ads for Souvenir Journal
- SoulFest Souvenirs, etc.
- Establishment of Foundation to assist in fundraising efforts with all funds being utilized for outreach, education and social agenda.

Intercession

Consultants

- Co-ordinate Plan for Island Wide Prayer Campaign
- Develop a Roster for United Monthly Prayer in addition to the sessions that are already being held in our local churches.
- Develop Calendar of Prayer Focus and Concerns to be distributed to all members to encourage increased prayer and praying in one accord.
- Organize more concentrated sessions and Prayer Walks on the grounds of the crusade and surrounding areas as we draw nearer to the appointed time of the August event.
- Liaise with the committee on Outreach/New Converts / Altar workers and Follow-Up ministry.

Outreach/New Converts/Altar Workers/Follow-Up

Consultants

- Develop Plan of Outreach to Entire Community Prior to Super SoulFest. Plan to include Door to Door Evangelism, Training of Workers, etc.
- To provide Training and instruction to individuals for the purpose of ministering to new converts when working at the altar.
- Organize plan for follow-up ministry as it relates to location of new converts.
- Liaise with Intercessory Prayer Team for Unified Effort and Sharing of Responsibilities.
- Connect with other Individuals/groups desiring to join with us in this ministry.

Note: It is expected that All Evangelists Will Be Available to Participate in This Area.

Prison Ministry

- Coordinate site visits for Preachers/Special guests in consultation with Worship Ministry
- Investigate and coordinate the provision of live broadcast of the Crusade services into the prisons.
- Coordinate follow up of converts in conjunction with Evangelism Ministry.

Programming

- Coordination and Oversight of all Programmatic activities such as teaching, workshops, worship services, entertainment, sports events etc.
- This ministry will liaise with Public Relations, Special Events, Administration, Logistics, Music/Media/ Worship Ministries, Youth/Young Adult/ Closing Celebration.

Special Events/Leisure Time

- Coordination and Oversight of all leisure time and special events outside of the worship services and teaching experiences, such as Late Night Activities, Golf and Fishing Tournaments, Breakfast of Champions, Empowerment Breakfast, etc.
- Liaise with AME Component heads for possible oversight of specific areas.

Youth/Young Adult Ministry

Consultants

- Develop activities for 6-20 & 21-45 age groups
- Develop Friday night ministry in collaboration with the Program, Music, Worship, and Dance Ministries.
- Collaborate With Youth & Young Adults to Coordinate Pre-Crusade and Crusade Activities
- Collaborate with Discovery Zone for Day Camp for Children of Overseas Guests

Music/Worship/Media

- Oversight of all of the worship experiences including the choice of participants i.e. prayer, scripture, music, etc.
- Co-ordinate with music, dance, worship leader, praise ministry team, and media to set the tone for a dynamic worship experience.
- Determine Equipment & Media Requirements for Soulfest and liaise with Logistics Committee for setup
- Liaise with First District re: Music Workshop and Live Recording and Linking of Initiatives
- Oversee coordination of Monthly worship services in conjunction with other Ministries

Leader of Praise Ministry Team

- Oversight of praise ministry to assist in the leading of worship
- Selection of appropriate music for Praise and Worship
- Co-ordinate the participation of team members to serve at each event requiring worship and praise/devotional components
- Liaise with the worship and music ministry to compliment their work.

Dance /Mime Ministry

- Will work with the Music and Worship ministry to participate in worship experiences to ensure smooth flow of ministry.
- This group will also minister in pre-crusade activities to inspire public attendance at the crusade.
- Liaise With Music & Worship Committee/Public Relations to Determine Needs & Establish Unity

Ushers

- Work with Logistics and Security to ensure the smooth running of each meeting.
- Ensure all ushers are orientated to create welcoming atmosphere for non-churched individuals to promote outreach

Gospel Praisefest and Arts Explosion

Chair (TBD)

- Organize and Execute Gospel Praisefest for Saturday Evening
- Plan format and organize participants
- Liaise With Music & Worship Committee/Public Relations to Determine Needs & Establish Unity

Dessert Hour and Fellowship

Consultant

- Coordinate with Program Committee After Service Dessert and Fellowship Hour meeting site
- Liaise with Missionaries and/or vendors for provision of home baked goods.

Closing Celebration and Fellowship

- Co-ordinate the closing with a feast of local culinary delights to be provided by the 11 churches.

Public Relations

- Develop Marketing Strategy for Super SoulFest including Internal and External Strategies.
- Co-ordinate and execute all PR to market Super SoulFest.
- Liaise with Fundraising for the acquisition of paraphernalia for promotion of Super SoulFest. (i.e. T-shirts, Caps etc.)
- Liaise with Music/Media re: Needs for Promotional Events.

Photography

Chair (TBD)

- Document all events related to the Super SoulFest including events leading up to August for inclusion in journal, newspapers, etc.
- Liaise with Programming and Public Relations.

Logistics

- Organize and execute transport and placement of all equipment, etc. as it relates to venues, lighting, sound, seating, security and staging.
- This ministry will work closely with Music/Worship, Programming, Security & Ushers.

Grounds

- Oversee and Execute Setup and Breakdown of Venues utilized for the Super SoulFest.
- Ensure grounds are left in clean and orderly condition following each event.

Security

- Oversight of all security related concerns for Super SoulFest
- Oversight of securing the perimeters of the Meeting Place, Finance Ministry Tent and any other venues.
- Parking and Escort of persons to make deposits of offerings and other finances.
- Collaborate with the ushers and logistics ministries.

Transportation

- Oversight and coordination of all ground transportation of overseas guests.
- Provide buses for each evening leaving from each end of the Island to deliver locals who may not have transportation.
- Coordinate shuttle service as needed at venue of August event.
- Liaise with Dept of Transport for Ferry Service to Coordinate with Events for Super SoulFest.
- Coordinate Roster of Cab Drivers to designate as SoulFest Drivers and negotiate discounts and special services for guests.

Hospitality

- Responsible for activities and amenities for special guests
- Coordination and Oversight of Venue requirements for guests i.e. creating hospitable space on site of crusade for teachers/speakers and special guest.
- Liaise with Logistics Committee to ensure site requirements for guests are met.

Housing

- Liaise with hotels regarding accommodation of overseas as well as local guests.
- Liaise with Rev. Wassetta Moses or other designated persons re: First District Travel Packages
- Liaise with hospitality to ensure reservation of appropriate rooms for speakers and other special guests

Travel: Special Guests

- Co-ordinate housing and transportation for special guests and artists.
- Report Special needs to Hospitality chair.
    - Oversight of all related needs and execution if necessary

Super SoulFest Promotional Timeline

March 2006

- March 7-12, 2006 – Bermuda Annual Conference –Fairmont Southampton Princess – Local and Overseas Guests
- March 13-18, 2006 – New Jersey Annual Conference – Newark, NJ
- March 21-25, 2006 – Delaware Annual Conference – Dover, Delaware
- March 25, 2006 – East-West District Planning Meeting (all 11 Churches Attending)
- March 30, 2006 – Local Leaders Luncheon (Tentative)

April 2006

- Holy Week Lenten Caravan (Bermuda)
  Good Friday Service (Bermuda)
- The Annual Exhibition – Botanical Gardens
- New York Annual Conference
- New England Annual Conference

May 2006

- **Bermuda Day Parade – Youth of The Year Float**
- **11 Week Prayer Campaign Begins**
- Essay and Poster Competition in Local Schools
- Philadelphia Annual Conference
- Western New York Annual Conference
- Music Ministry Rehearsals Begin

June 2006

- June 8-10, 2006 – 1st District Planning Meeting/**Music Workshop & Live Recording – Jamaica, NY**
- Bishops Council and General Board Meeting (Worldwide AME Church Participants)
- 3 Day Workshop for Mass Choir Prep – (St. Paul –Host)
- **June – July 2006** – Creative Workshops at various venues

July 2006

- 1st District Christian Education Congress – Dover, Delaware
- Harbour Night (Hamilton)/Market Night (St. George)/Flatt's Village Festival(Flatt's)/Dockyard Expo (Dockyard)
- Eastern County Cricket Matches

August 2006

- **August 3-4, 2006** – Annual Cup Match Classic
- **August 16-20, 2006 – BERMUDA SUPER SOULFEST**

For further Information on the Bermuda Super SoulFest
Please visit the website at www.bermudasoulfest.com
Or call 238-0284

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